

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., March 30, 1922.

New Series, Volume XXIV, No. 12.

## SPECIAL TO OUR SISTERS

A call to prayer, praise and fasting is set for the women of the state, April 3rd. You will note program suggested for this day on the W. M. U. Page. Will not our sisters all over the State be careful to observe this Day?

Rats and mice are said to have scoured Pennsylvania for 25 years because a bounty was put upon killing of hawks and owls.

P. J. Treadwell, who graduated at Mississippi College two years ago and this year at Ft. Worth, has accepted a call to Logansport, La.

One Methodist Church in Indianapolis went from \$175 a week to \$800 a week in its contributions by putting on a tithing campaign.

The Biblical Recorder of North Carolina think if we are to have another theological Seminary, it ought to be at Ridge Crest in that State.

When a girl is big enough to spread her hair like a Turkey Tom's Tail, she is old enough to spread her skirt to prevent showing her shins.

Dr. T. B. Ray of the Foreign Mission Board in Richmond will return from his visit to Chinese and Japanese Mission fields in time for the Southern Baptist Convention in May.

Mr. J. H. Burnett, known as one of the Recording Secretaries of the Southern Baptist Convention, has resigned as Business Manager of Mercer University, effective June 1st.

Mennonites to the number of 20,000 have for conscience' sake left good homes in Canada and emigrated to Mexico where they have bought 290,000 acres of land and formed a colony.

Dr. H. N. Quisenberry, passed away at Richmond, Va., on March 25th. He had been prominent as pastor and educator for many years. He was a brother of Dr. W. Y. Quisenberry of Clinton, Miss.

Dr. Scarborough seems to have fired a shot into the fundamentalists, but it is hardly necessary for them to get excited as he is not meaning any harm to the fundamentalists; that is his way of getting at the Rev. Frank Norris.

Miss Boothe, the head of the American Division of the Salvation Army was recently asked by a reporter if she thought the world is getting better. Her reply was, "I am doing what I can to make it better. What are you doing?"

Sunday the Editor visited Vaiden and Canton in the interest of the campaign. Pastor Upton is planning the Spring roundup at Vaiden as most of the pledges are for annual payments. The influenza just now is interfering somewhat, but it is his purpose to see that everybody is brought face to face with his responsibility. At Canton, the church is found more nearly up

**W. M. U. STATE MEETING**—The annual Meeting of the W. M. U. will be held in Water Valley, beginning on the evening of April 11th and closing on the afternoon of April 13th. We will have as special speakers at this meeting, Dr. R. B. Gunter, Mesdames I. J. Van Ness W. J. Byars, J. W. Bryan and Misses Emma Leachman, Juliette Mathier and Mary Cason. Sisters should begin now to make plans to attend this meeting. Send your names to Mrs. Ed. Kennedy, Main Street, Water Valley, and a home will be provided for you.

with its pledges than most of the churches and the work is not yet finished. Pastor Wooten has a good live congregation, whose activities have been set forward within recent years a hundred per cent.

East Moss Point Church is rejoicing in an additional two rooms to the Sunday School equipment, provided by the Morris Bible Class of which Richard Perkins is president; M. J. Morris, Secretary, and T. E. Spencer is teacher. The W. M. U. will paint the building and the men will add three more rooms to the Sunday School.

At the recent Bible Institute at Murray, Ky., there were people from eleven states and one foreign country. There were 90 Baptist preachers, seven ministerial students not yet licensed, five women missionary students, seven preachers from other denominations, five evangelistic singers. Out of this Institute was born the purpose to establish an Amazon Valley Mission in Brazil and adjacent countries. It is to be a faith mission in the inland and untouched part of South America, sending out missionaries as the means are supplied and the way open. Already, several men and women are ready to go.

It is pleasant to read that on a recent Friday morning a number of Free Church ministers of London met Premier Lloyd George at the historic 10 Downing street, on the latter's invitation for breakfast. After the meal two hours were spent discussing moral and religious matters. Lloyd George urged upon his guests the necessity of a spiritual revival and the need for the churches to prepare for and to stimulate it. It is good to think of one great political leader who is willing to devote two hours of a busy day to the consideration of spiritual things. When one of the company asked the Prime Minister what they could do to help him, he answered, "Pray for me."

Brother B F Whitten defends those people who made pledges to the campaign and now find themselves unable, on account of changed financial condition, to make the payment. We have all sym-

## AN APPEAL TO PRAYER

May it please the Baptist churches of Mississippi to spend one hour in prayer one Sunday in April for the Lord's leadership in the task of raising \$600,000 by the last day of April. The first Sunday in April is preferable, but if you can not get ready by the First, then use the Second. Third or Fourth. It will not be amiss to use your regular service hour for prayer. Do not dictate to the Lord when you pray, but ask him to show what your duty is. Pray until His answer is received. He will tell you, if you are willing to hear. The situation is grave, but the right kind of praying will result in the right kind of paying.

**R. B. GUNTER,**  
**Cor. Sec'y.**

pathy with such brethren and would not for a moment question their loyalty or integrity. We bring no charge against them whatever but we respectfully suggest that a pledge made to the Lord's cause should have as much consideration as one made to a grocer or a hired man. The Lord's work was projected on the basis of our pledges. Can any man claim exemption from paying a pledge to the Lord who eats as much as he ever did or wears as good clothes as he ever did or chews as much tobacco or smokes as much as he ever did?

The Baptist Courier asks for an interpretation of your comment on its statement about "The hysterical clamor against an atheistic evolution in some Southern papers". We expressed surprise, and are still surprised that the good editor of the Courier should characterize opposition to atheistic evolution as hysterical. The words "atheistic evolution" are from the Courier. To our minds, opposition to atheistic evolution is certainly eminently sensible. We did not make any charge of atheistic evolution. It was the Courier's own statement. There was nothing in the Record about Southern Baptist Colleges, but a statement was made in the Courier about hysterical clamor in some of the Southern papers against atheistic evolution. So far as we know no paper has charged that there is atheistic evolution in our Southern Baptist Colleges. But we regard atheistic evolution an enemy of truth wherever it is, and opposition to it is certainly not "hysterical clamor" from our point of view. We do not believe that the editor of the Baptist Courier has any sympathy with it, and we were surprised that he should so characterize opposition to it.

## THE CALL OF THE CAUSES.

By L. R. Scarborough.

I am touring the states of the South in the interest of our spring cash round-up for the support of our Campaign Causes. Everywhere there is loyalty, enthusiasm, a will to win against odds. I hear no low notes. Sacrifice characterizes our people. My heart has been gladdened by what I saw, heard and felt in Texas, Arkansas, Louisiana, Missouri, Oklahoma, Mississippi, Alabama, Florida, and Illinois, at great meetings.

I have talked with our school men, orphanage men, capital men, our state secretaries and our general secretaries, as fine a set of men as live on earth—all of them loyal, bearing great burdens and going great lengths to put over the Campaign. I have heard their hearts cry out in prayer to God under the burdens. I have seen them going night and day under great strain without murmur or complaint for the causes dear to us all.

I have seen our students in our schools by the thousands, our orphans, our sick in the hospitals, our aged preachers, the needs of new churches, larger Sunday school equipment, all the needs of our great enlarging causes. I am hearing in my deepest soul now the call of the causes—missions, Education, Benevolences—in these tragic and critical hours. Our great Home Board with its wide reach of various and glorious lines of work and its matchless record of achievements, calls to the deepest loyalty of Southern Baptists. Our wonderful Foreign Mission Board, and its force reaching around the world, calls now in loudest soul cries for help. So our greatly enlarging and effective Education Board, so our Relief and Annuity Board with the 808 dear old heroes of the cross, whom it is helping, so our 120 Baptist schools, so our 19 orphanages, so our 19 hospitals, so our State missions.

We must not let a Baptist institution or movement fail. We can prevent it. We can by sacrifice. If I wear good clothes, I can pay my Campaign pledge. If I can have biscuit for breakfast, or gasoline for my car, I can pay my pledge to support and meet the needs of these great causes of Christ. A heavy check on the fund of Christian sacrifice will take good care of these causes.

Will Southern Baptists let these calls go unheeded? Nothing less than our sacrificial best will bring victory now. May the God of victory cause us to triumph on a wonderful sacrificial offering between this and April 30. We can do it for His sake. Let's do it.

## O LORD MY GOD, REMEMBER ME.

Behold we humble stand and wait  
Beside the portals of our God.  
Our feet are weary of the thorny path  
That here on earth so long we've trod.  
O Lord, My God, remember me!  
O Lord, My God, remember me!  
When Thou comest to Thy Kingdom, Lord, I pray.  
O Lord, My God, remember me!  
O Lord be merciful to me,  
The lowly creature of the dust;  
Thy passion and Thy grace, O Lord I crave,  
For in Thee only is my trust.  
O Lord, My God, remember me!  
O Lord, My God, remember me!  
When Thou comest to Thy Kingdom, Lord I pray  
O Lord, my God, remember me!

ALICE ABBOTT SHAW

The Philadelphia City Council has unanimously passed the daylight saving ordinance effective from last Sunday in April to the last Sunday in September. The clocks will be moved up one hour. Other cities are considering the same ordinance.

## THE WORTH OF A BAPTIST PLEDGE

In the issue of March 2nd on the front page, is the following statement:

"A Baptist whose pledge is not as good as a United States bond, or gold certificate, doesn't properly represent the kingdom of God."

This statement is quoted with earnest sanction by the writer of East Mississippi Department in issue of March 16th.

What makes a United States bond or gold certificate valuable? It is valuable because it is an unconditional legal obligation, underwritten by the integrity and ability of the government. It is valuable because the government is supposed to hold in trust its equivalent value to insure its redemption.

Now had we gone afield in our great campaign to take pledges just as unconditional, and as legally binding as United States bonds or gold certificates, they would not then have been the equal of government paper unless we had also deposited with some reliable trustee equal value and made it available for their redemption. But did we do that? No, but here is what we did do. We printed on the back of every pledge card the following statement: "It is hereby agreed that if I lose my health, die or in any case of misfortune to such an extent that I lose my earning capacity, this pledge is not binding on me or my family, unless they choose to pay it."

Now under the terms of these pledges are we going to discredit our people, charge them with disloyalty and dishonesty because misfortunes have overtaken them, and they can't redeem their pledges? Are we going back on our denominational promise, recorded on the back of these pledge cards, turn a deaf ear to the stories of our people concerning the wreck and ruin of business enterprises, and sternly demand payment, and, if they are forced to decline, brand them as "misrepresentatives and false witnesses" in the kingdom of God?

Some of our people may default in their payments because they are defaulters, and if you are able to single them out from among the great burden bearing hosts of Southern Baptists, then say what you think you should say to them. But I am speaking in defense of this great group of people who are bearing the heat and burden of the day in kingdom activity, and who have faced and who do yet face unparalleled business conditions, and who deeply grieve that they have been unable to redeem their pledges in full. They can be counted on to do their best, and when they have done that God will be satisfied, and men should be satisfied, and they should not be ruthlessly charged with dereliction of duty.

B. F. WHITTEN

## SPECIAL LECTURES

The first annual course of lectures on the John G. Christian Foundation of Christian History are to be delivered at the Baptist Bible Institute by Dr. George Edwin Horr, President of the Newton Theological Institution, Newton Centre, Mass., April 18-21, 1922. The general topic of the lectures is The Baptist Heritage. Specific topics are:

1. The Baptists in the Reformation.
2. The Development in England.
3. The Expansion in America.

## 4. The Present Opportunity and Outlook.

We shall be glad to have our Baptist people from a distance to come and share with us the rare privilege of these timely lectures.

B. H. Dement, President.

L. L. Jordan goes from Plantersville, Miss. to the pastorate at Bay, Ark. April 1st.

The Baptist Advance says: Denominational Colleges in the South have 83 per cent of all the college teachers, sixty-two per cent of the college students and 82 per cent of all the money spent on higher education in the South.

## THE MINISTER AND THE YOUNG PEOPLE

Church committees in search of a pastor are wont to say; "We must have a man who will please the young people." With such committees character, learning and experience go for little, and maturity is a positive disqualification. All they want is that the young people shall approve and by young people they usually mean boys and girls in their teens.

No one who is familiar with the results of the modern study of adolescence can doubt that it is of primary importance that our churches should seek to make religious influences effective in the lives of young people. The teens are the critical period. But there is all the difference in the world between pleasing young people, and giving them what they ought to desire and will desire if they are rightly trained. When it is said that the church should be made attractive to young people, one may quite properly reply: "Attractive to what qualities in young people—to their love of amusement and novelty, to their appreciation of brightness and dash, or to their conscience and reason and religious affections?" We must not make the religious life too serious, it is said; but life is serious, and so are the realities of which religion speaks. Before many years have passed these bright and laughing boys and girls will be bearing the strain of life. They will realize the importance, as they do not now, of a well-grounded faith, and they will not thank those who wasted their most precious years in merely pleasing them.

In religion, as in everything else, it is the first duty of those who are responsible for the young people to do for them what will be of permanent advantage to them. Parents are grievously wronging their children if they do not employ in their behalf the conclusions of their own observation and experience. The same is true of the church. Any church commits a grievous wrong against its young people if, through a desire to please them, it fails to put into its pastorate a man of character, of sound learning, of wisdom and experience.

And the selection of pastors on the principle we are opposing is a grievous wrong, not only to the young people, but to the older members of the church. The mature business men in a congregation, the burdened mothers and fathers have claims upon the ministrations of the church as well as the boys and girls. Indeed, one of the most effective ways in which a pastor can help the boys and girls is to give their fathers and mothers a new outlook and impulse. Time and again mature men and women have said to us: "The preaching to which I listen does not help me. It is not for men and women; it is for children." Many middle-aged men and women have practically given up regular church attendance, and in several instances it may be because the pulpit has no message for them. The preaching is keyed to "pleasing the young people."

We believe that there is beginning to be a reaction against drawing the "dead line" in the ministry at forty-five because the young people are especially attracted to a young pastor. Churches have fallen in with the popular current in a blind sort of way, without thinking the matter through. Let the pastor be a wide-awake man ministering alike to old and young, and the people will forget all about his age.

—Watchman Examiner.

There is nothing more important now than prompt payment of pledges and prompt forwarding of the money by every Church treasurer to Dr. R. G. Gunter at Jackson.

Dr. W. A. Whittle, once pastor at Blue Mountain died last week at Stuttgart, Ark., where he was serving as pastor.

Thursday, March 30, 1922.

## THE BAPTIST RECORD

THREE

## THE JEWS.

By Jacob Gartenhaus.

Missionary of Baptist Home Mission Board to Jews.

In the territory of the Southern Baptist Convention there are about 400,000 Jews. Among them are a few who might be termed orthodox in its correct meaning. The majority who have become dissatisfied with traditional Judaism, with its restrictions, are fast drifting into the ranks of Atheism, Communism, or into various cults, Christian Science, Ethical Culture, etc. In fact they are a moving spirit in the various "isms." The Talmud, which has for centuries been the sole guide of Judaism, is losing its claim. Efforts which Jewish leaders are putting forward to save their people from drifting are failures, because they have nothing to offer them.

## Attitude of the Jews Toward the Bible

Christians often hear the Jew boasting of having given the Bible to the world. The truth is that few possess this precious book and it is most neglected in Jewish homes. The Bible is a sealed book to Israel. Isa. 29:11,12. Many Orthodox Jews who still believe the Bible as the Word of God think it too holy to be handled and read by common people. Besides these rabbis warn them over and over again that this book may mislead them, mislead them to believe in Jesus. Many a Jew who studied it they argue, has lost his faith.

The unbelieving Jew thinks less of this book than he thinks of a cheap novel, that it is a product of the infancy of mankind, when thoughts were beclouded, when myths were in vogue, but now it is not worth a minute of serious attention. Many educated Jews who read all kinds of books, know next to nothing of the New Testament. What little they do know, comes to them by hearsay in a very distorted and blasphemous manner.

Most Jews dread the New Testament as having a mysterious, magical power, which is able to change entirely their habits and conceptions and this is what it really does.

Most Jews think of Christians as idolatrous, worshipping images of saints and crosses; that in order to become a Christian they would have to give up the God of Abraham, Isaac and Jacob and become heathens. Many a Jew, who has heard something of the true gospel or of the belief of Christians, has cried out, "O, it's the first time I ever heard that," and their attitude at once has changed.

## Their Need of a Saviour.

Like every other nationality they need the transforming power of God unto salvation. This can only be experienced through faith in the Gospel of Christ. (Romans 1:16). "How shall they believe in Him of whom they have not heard" except in a blasphemous and false way? "And how shall they hear without a preacher," who will take them "the gospel of peace and bring glad tidings of good things?" (Romans 10:14-15.)

Therefore we must provide a New Testament for him and persuade him to read it and urge him to follow its teachings. There is hardly a Jew who after reading two or three chapters in the New Testament does not desire to read the whole book and when he has read it he loves it as his own best and wishes help in order to understand the book better.

## The Day of Opportunity.

Never before in history has the Jew been so ready for the gospel message as now. He has tried everything and been disappointed. Many are now willing to try Christianity. Practically all doors are open. There was a time when a Jew would not speak to a missionary. At present not only do they talk with him, but many invite him to their homes and will even eat with him. The time has come when many faithful workers are needed among this people. Thank God that Southern Baptists have realized

the need and have undertaken the work to give the gospel to "the lost sheep of the house of Israel."

## The Task Not Hopeless

Preaching the gospel to the Jew is not a hopeless task, as is shown by an authority on Jewish missions in the following striking figures:

Baptisms from among the Israelites during the past century, 204,540.

One Protestant Hebrew convert to every 156 of the Jewish population.

The proportion from all other non-Christian religions is one to every 525.

The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from other non-Christian faiths.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved, for I bear them record that they have zeal for God, but not according to knowledge." Rom. 10:1-2.

## Shall We Perform It?

You are sending your own children as missionaries to foreign fields. You are sending your money, but what are you doing for your neighbors, God's Israel, and for the people who are "still beloved for the Father's sake?" Have you forgotten the Lord's command to begin at Jerusalem? Have you forgotten the words of Christ when He said, "Salvation is of the Jews?" (John 4:22.)

Do you still believe with Paul that, "The gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek?" If you do so believe, why not give the gospel to them? The Apostle says that you are their debtors. (Romans 15: 27). For the Bible, both Old and New Testament, the prophets, the apostles, and even for Christ Himself, we are indebted to the Jew.

Christians, if you want a blessing on your soul, a revival in your church and God's protection to your community, do something for the Jew. God's promise will be fulfilled. As a little group of Jewish disciples shook the world in the first century, so the Jews will bring untold blessings to the world in the near future. There are many Pauls, Peters and Johns to be found among the Jews. Let us go back and seek them out. (Zachariah 8:20-23).

Space does not permit me to quote many wonderful encouraging experiences, but I can say this, that each day of work among my people is accompanied with blessings.

The Home Mission Board will be glad to send free literature to all who desire it for distribution among your Jewish neighbors.

## ECHOES FROM THE ROUND-UP CAMPAIGN

The county organizers are getting down to business in planning for the round-up. The following messages are among the many that have come to the office.

Rev. J. F. Mitchell, Calhoun County: "I am sending men and women to the churches in our association to speak and talk to the folks on Missions, endeavoring to get all pledges paid and to get those who did not sign pledges to do something. I have my own pledge paid to May, 1922, and intend to pay up to 1923."

Rev. J. H. Newton, Kemper County: "I am handing you herewith a copy of a letter I am sending out to all the pastors. Will call a meeting of the pastors first part of April, with the church organizers." In the letter referred to, Bro. Newton gives four very practical things he is doing in his own churches. That is why it is good for the brethren on the field to plan together. They know the real conditions and can advise together for overcoming the difficulties.

Rev. J. N. Miller, Lamar County: "I have some dates already made and will complete our arrangements as fast as I can. I assure you I am ready to do all I can to have our county meet its part of the responsibility."

Rev. C. C. Weaver, Alcorn County: "I had planned to do the things suggested in your let-

ter. I shall have a meeting soon of our pastors and other workers and go over the situation with them, and plan to get to every church."

Rev. G. C. Hodge, Fayette: "I realize it is a great responsibility, but you may depend upon me to do my best."

Rev. J. F. Brock, Noxubee County: "You may count on the pastors and churches of Noxubee to do their best. The pastors and some of the leading laymen will hold a meeting at once and lay plans for the Spring 'Round-UP.' call a meeting of our county workers in a few days and we will do something."

Rev. N. A. Edmonds, Webster County: "We have already been working on the round up in Webster county some, and we are going to do our best. The pastors all seem to think we will be able to raise all that has been subscribed."

Rev. F. M. Purser, Copiah County: "Will do whatever I can. Have already written personal letter to each pastor in the county, discussed the matter at the Bible Institute, and made engagements for speakers at some of the churches."

Rev. G. H. Suttle, Wilkinson County: "I am working to organize and carry out a plan that will place our needs, financially as well as spiritually, before each church in the county, and see if we can't get a liberal offering from them by May the first."

Mr. W. W. Stockstill, Hancock County: "You can count on me to do my best to reach every church in the county. We are already beginning to plan for the campaign, and are determined to make it a success, if possible."

Rev. J. L. Price, DeSoto County: "I am willing and am doing some of the things suggested. I would be afraid to say I am doing by best, tho I want to."

## TO THE PREACHERS

The Commercial Appeal recently speaking favorably of a Laymen's movement to secure attendance of men at church, adds this word to the preachers which goes to the spot:

But there is a reciprocal obligation upon the part of the clergy in this matter. Men may go once, under the inspiration of a popular movement, but few will often return to such a place to be regaled with the speculations and doubts of pulpits who vainly assume to be wise above what is written. Religion is a matter of heart, and comfort and instruction in righteousness is what people have a right to expect from their spiritual leaders. We have not had the good fortune to visit all of the churches of the city, but we are perfectly aware that many of the ministers in charge of them are capable and dependable leaders—we hope that all are, for theirs is a fearful responsibility.

We hesitate to mention theology, for it is in such disrepute, though it should not be; but expiatory of what we had in mind in the foregoing paragraph, we quote Dr. John Roach Stratton, pastor of Calvary Baptist church, New York on a book by another distinguished minister. Of it he says: "Its teachings, at all essential points are nowise different from the teaching of such agnostics and skeptics as Voltaire, Hume, Bolingbroke, Tom Paine, and Robert Ingersoll." Men and others can get all of such stuff that they desire without going to church for it.

## AN OPPORTUNITY.

I am advised that Dr. W. A. McComb has given up his pastorate of the First church, Baton Rouge La., and expects to enter evangelistic work. The climax of his great work in the capital city of Louisiana is the completion of one of the best church buildings in that state.

To those who know his evangelistic gifts, Bro. McComb needs no commendation. He is known all over the South as a great pastor-evangelist. It is necessary only to let the Baptist brotherhood know that he is open for evangelistic meetings. His address is Baton Rouge, La.

M. O. PATTERSON

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 pany the notice.

**EDITORIAL**

**FIGURES AND FIGURES.**

This writer confesses that nothing can make him dizzy more quickly than columns of figures, particularly when they must be compared back and forth with one another. We are fortunate in having a next door neighbor at our office, brother Tull, who can swallow figures like a slice of ham. He can eat fire and can produce the most marvelous and harmonious and instructive results with them. He's a magician with the arithmetic. It is marvelous what can be done with figures. But this "humble servant" can hardly tell from his monthly bank statement whether he is in bad or good, contented if he can manage to run even.

But figures are very interesting in spite of all that, and very important. The present word is due to a recent request of one of our prominent pastors to explain the figures recently appearing in the Baptist Record from the Home Mission Board. These figures show that Dr. Gray's receipts for Home Missions fell far short of what was due them according to the reported collections by Dr. Scarborough, Director of the Campaign. We have not heard from Dr. Scarborough though he is at liberty to make any statement he wishes or thinks helpful to the cause. But from our point of view there seem to be two possible explanations.

First there are different ways of counting. There is to be sure no one general treasury through which all campaign funds must go and so information as to amounts collected are hard to secure, are subject to modification, correction and variation, according to who is getting up or giving out the information. There are high pressure and low pressure counters as well as givers. Some people can count things that seem invisible to others. We do not mean to say that some have divine the attribute of giving "life to the dead and calling the things that are not as though they were." But some people will in counting turn over every chip and shake up every church treasury and some private pocketbook to find out what has come in and what has gone out. In this way some things are counted which others do not include in their count. There are certain localities which are expert at counting everything in sight and some things out of sight. This is done on the theory that it provokes hopefulness and enthusiasm. In some places it is considered proper to raise the wind and do everything in a cyclonic fashion. And figures are one of the factors in

raising the wind. This is not necessarily a misuse of figures, from their point of view. There are others who believe that a sober statement and sane presentation of facts avoids future disappointments, difficulties and possible collapse. Personally we are afraid of cyclones, though there are people who are as familiar with them as Br'er Rabbit was with the briar patch.

So it comes to pass that some things are included in the figures by one party and excluded by others. For example while Home Missions complains of getting less than its apportionment, some other interests can be grateful that they have gotten more than they were expecting or promised in the distribution. This is not due certainly in Mississippi to any change in the ratio, but it is true in some places in all probability to special gifts. Hospitals have received more than would have come to them in the regular distribution. So has education, so have orphanages. This is not true in Mississippi, but it is true in the South as a whole. It will be remembered that the Baptist Hospital in Memphis has been the recipient of special gifts by people who were particularly interested in that institution. These gifts would be counted as a part of the campaign gifts. By others they might not be so considered. So there you are. It depends on who is doing the counting.

Again, it will be remembered that while a definite part of the proposed gifts was assigned to Home and Foreign Missions, later on a part that was ordered "loaned" to education. This will account perhaps for some of the discrepancy in the figures. Another explanation may be in the fact that a few of the states have held back a part of the amount due to Home and Foreign missions, using it for state work, promising to restore it to its purpose later on. If this is done it will help to right the discrepancy. One state also did not adopt the ratio agreed upon by the general committee and so this has affected the figures.

But no man in Mississippi need be disturbed for a moment. Every cent given to the campaign has gone straight to the object to which it was promised. There has been no disturbing of the ratio. There has been no borrowing from one fund by another. There has been no delay in forwarding by our Secretary. Every giver and every gift has been faithfully dealt with. The givers in Mississippi can have no complaint or fear. And there need be no hesitancy and ought to be no delay in giving every cent promised, and more, that the work of God may go forward.

**THE S. S. AND B. Y. P. U. CONVENTION**

The report of the Convention will be made by brother Owen Williams who was requested to supply it for the Record readers, and this is not intended as a detailed account. The beginning and the end of the meeting the editor could not attend owing to pressure of work in the office. But he was present sufficiently to be lifted up and built up by what he saw and heard.

The attendance was probably not up to the mark of last year, but if any more people had been present, it would be difficult to know where to put them, for the church was full morning and afternoon and the new tabernacle full at night. There was not so large a proportion of the young people as was to be expected on account of their being in school, doubtless; but there were hosts of mature people there who were determined to keep young and who are immensely concerned about the young people in our congregations. The few speeches by the young people showed genuine interest in the work, and warmed the hearts of everybody.

It was the writer's privilege to be in only one of the many special conferences, or divisional conferences, though he longed to be in everyone of them. This one was a meeting of the volun-

teers, the elect of the elect, God's chosen ones for posts of difficulty, hardship and great joy. They met for mutual cheer and to pray and work that the Lord of the harvest will thrust forth laborers. Mr. F. H. Leavell spoke to them and promised hearty co-operation from his office as secretary of the Inter-board Commission to look after the Christian activities of the Baptist young people in the colleges in the South. Other Conferences were for Superintendents, Junior Workers, Organized Classes, B. Y. P. U. leaders, etc.

Several speakers expected failed to appear, but among the best were the substitutes who took their places. Among them were S. G. Posey, who spoke about the proper organization in a most helpful way; and J. E. Byrd who set forth the virtues of the six point record system. Dr. Van Ness, spoke on caring for our Heritage in a way to impress all hearts, and on the Consecration of a Life, most opportune. We heard Mr. E. E. Lee in only one address. He spoke in a humorous and taking way on Training to meet the Crisis. We only heard one of Dr. Bassett's addresses, the one on "The Sufferings of Christ and the Glory to Follow." It was an appeal to the heroic and genuinely Christian. One of the best addresses was by Dr. Harry Clark, Education Secretary of Tennessee. At its conclusion the president asked those who were willing to give their lives to definite Christian service to stand, and several stood.

The singing was led by Mr. I. E. Reynolds, of Fr. Worth Seminary and he kept everybody in tune, and helped mightily in all the work. He drew out a quartet and they were greatly appreciated. The people of Meridian are of established reputation for hospitality and handling a crowd. They surpassed themselves. The officers for next year are Mr. Strickland of Tunica, President, Mr. Mize of Jackson and Mr. Smith of Monroe County, Vice Presidents; and Miss Sallie Payne Morgan, Secretary.

The next place of meeting is Columbus.

**THREE QUESTIONS.**

Dear Record:

What ought a church do in a case where two men members for years, persist in refusing to speak?

What ought to be said of a Baptist Church that has not had "The Lord's Supper," but once in the last four years?

What is fair to think of a church that fails or defers calling a pastor until they have gotten from under the 75 Million Campaign in pledges?

In Grief.

**ANSWER:**

We give our judgment in these matters, not as having authority to settle matters for the churches, but as the Lord gives us discernment.

Where there are two people in any church who are estranged and harbor malice, it is the business of any and every member in the church to seek to effect a reconciliation and restore brotherly fellowship. No member of the church is guiltless who has not done all he could to accomplish this. This is not to be done in an officious and meddlesome way, but after genuine and earnest prayer for the wisdom and love of God to assist in the effort. If the prayer and effort of one will not or does not accomplish the purpose then let there be concert of prayer and effort, even of the whole church. If this does not succeed there is nothing left but to withdraw fellowship. A Christian who is alienated from another will welcome assistance offered in the right way to get things straightened up.

If there is a church that has not observed the Lord's Supper for four years, there is something seriously wrong with the whole bunch, the pastor included. They are living in disobedience to the plain command of Jesus Christ and giving evidence of a very low spirituality. It is probably because they are not living as they

ought that they have turned away from this ordinance. It cannot, probably be corrected by making a noise about it, but by humble confession of sin before God and a quiet brotherly counsel with one another.

The Church that does not call a pastor because they are waiting to get the campaign pledges paid, is going the wrong way to get them paid. We do not fulfil one duty by neglecting another. We ought to examine our hearts and see if we are sincere in this matter, and see if covetousness is not at the bottom of all.

#### SIN AGAINST THE HOLY SPIRIT.

We write on this subject only by request. The request is provoked by an article which recently appeared in the Record from the pen of another brother, whose piety and sincerity we honor but with whose interpretation of the scripture referred to we are compelled to differ altogether. Of course the editor does not endorse everything that is written for the Record, but other people have opinions which they are entitled to express within proper limits.

We think there is very little good to be gotten from a discussion of this question. It is used generally to arouse interest in people who are concerned only about things that are impractical. It seems to us that brethren who announce that they are going to preach on the "Sin against the Holy Ghost" do so to awaken curiosity and as a sort of last resort to galvanize people who go to sleep on most any other subject, or who won't come to hear any other discussed.

But the Bible does speak of sin against the Holy Spirit, and warns against it as fatal and unforgivable. Jesus describes it as wilfully and maliciously ascribing to the devil the work that is being done by the Holy Spirit. The Jews

had said that Jesus cast out demons by Beelzebub the prince of demons. Jesus said he did it by the Spirit of God. The Jews could not deny the fact of his miracles, and so they tried to explain them away by saying Jesus was in league with the devil. This indicated a total moral perversity and obstinate resistance to Jesus and all the facts such as made their case hopeless. They blasphemed the Holy Spirit, and Jesus said they were without any possibility of forgiveness. This ought to make people very cautious about ridiculing anything that is claimed to be the work of the Spirit if God.

Whether this particular case of sin against the Holy Spirit, namely ascribing to the devil the work of God's Spirit, is the only sin against the Holy Spirit which is not forgivable, we do not know. There may be other sins against the Holy Spirit which cannot be forgiven, but we do not feel authorized from the Bible in saying so.

Some claim that the repeated rejection of Christ is this sin. We do not see it that way. As to the sin against the Holy Spirit being one confined to Christians or one that a Christian may commit, we believe that the whole teaching of the Bible is utterly contrary to any such idea. Certainly they were not Christians who derided the work of Christ and ascribed it to the devil. They were blasphemous sinners. The passage in Hebrews 6, and First John 5:16 are about other matters and have no reference to what is commonly called the sin against the Holy Ghost.

Now we have had an academic discussion, let's pass the hat and take up a mission collection. But this might scatter the crowd.

Brother Henry Bennett of Canton, writes to express his endorsement of the article by Dr. Lawrence on Sabbath Observance, completely answering the Seventh day advocates.

Dr. J. C. Massee who is one of the leaders of the conservative element among Southern Baptists discloses that the new organization of Northern Baptists under the name of Evangelicals is the work of the radical wing under a camouflage.

Pastor T. L. Holcomb of First Church, Sherman, Texas writes: "Our meeting began March 12th and closed on the night of the 23rd. Dr. M. E. Dodd was with us for nine days. We had a wonderful meeting from every standpoint. There were 140 additions to the church.

An ordination service was held at the Fayette Baptist Church on the night of the third Sunday in March. Brethren H. B. Mullins and H. A. Reynolds were ordained deacons of the church. Rev. J. B. Polk of Clinton, Mississippi, assisted pastor G. C. Hodge in the ordination service.

A drought hurts worse after a period of rain in which all the crop has gotten a good start and is full of sap. So the Lord's work will suffer most now if after a period of larger giving and growth in all our plans, there should come a shortage in the collections necessary to maintain what we have undertaken.

Students in the University of Michigan, who failed to pass their examinations, gave the following reasons: Too many social engagements, 25; insufficient study, 95; worry, 87; poor health, 86; inadequate high school preparation, 72; unfair grading, 64; physical defects, 59; unsatisfactory housing conditions, 45; insufficient sleep, 41; insufficient teaching, 26; devotion of too much time to sports, 17; excess campus activities 12; too much time spent in gaining a livelihood, 71.

They may not be disinterested judges of the matter.

## Who Are Mississippi Baptists?

**They are the people who promised to pay \$841,000 from the first of May, 1921 to May 1st, 1922, and lack \$600,000 of having redeemed their promise.**

**They are the people whom all other denominations and those who belong to no churches are watching to see what they will do within the next thirty days.**

**They are the people who need to WILL to make good their pledges,—for their own sakes, for the sake of the confidence of those they should win.**

**They are the people who are dependent upon the Lord for this year's prosperity, the same Lord who said, "When thou vowest a vow, fail not to pay it."**

**They are the people whose faith is being tested. An option of one of three ways is offered: Borrow money to keep the work going; sacrifice to pay; or see the work of the denomination fall behind.**

**They are the people who have done marvelous things in a short time, having given \$67,000 in one day, and CAN PAY IN 30 DAYS \$600,000.00.**

## EVOLUTION AND REDEMPTION

May I trouble you for the last time, as a Unitarian, for space in your paper? I feel I need to give my reaction to the article in your paper by the Rev. A. J. Dickenson of Tupelo, Miss.

In the first place I would like to state that it was not the Rev. Dickinson, who caused me to accept evolution at a time, when I sincerely believed in the blood atonement of Jesus as the only way of salvation. The Rev. Dickinson voluntarily said to me in his office at the Second Baptist Church at Jackson, Miss., "Well, you know evolution can be reconciled to Genesis, but I do not carry evolution into the pulpit, because these people are not ready for it." That is the substance of his remark, if not the literal words. I agreed with him that evolution could be reconciled with Genesis, because I had been led to believe that before I met him. The man who started me along that line, taught in the University of Tennessee, and also taught a Sunday School class in an orthodox church in Knoxville, Tenn.

Knowing that the Rev. Dickinson attended the Southern Baptist Theological Seminary, and knowing his views I took for granted without asking him that the Baptist Seminary reconciled evolution and Genesis. I did not go to the Southern Baptist Theological Seminary to show that evolution did not conflict with Genesis, since Baptists and Presbyterians, in the University of Tennessee, and the Rev. Dickinson, who had attended the Baptist Seminary, were saying that evolution and Genesis were compatible. It was not long at Louisville before I saw that the Baptist Seminary made no attempt to make organic evolution compatible with Genesis, but laughed at the evolutionary idea of the origin of man. I can recall the substance of that part of Dr. Wayman's lecture, "The evolutionists tell us that it took millions of years of experimenting before a being could be produced who could stand upright, but we are going back to the Garden of Eden and find our first man created perfect and whole by one creative act of God." Dr. Robertson of the New Testament department said one day, "It is either Darwin or Jesus," meaning, of course, that if one accepted Darwin's theory of evolution that one could not believe that Jesus was the Christ the only begotten Son of the Heavenly Father. After the class one young man at the Seminary graduate of A. & M. College of Miss., said that he took Darwin and Jesus, because he had been taught that. Another student at the Seminary from Alabama reconciled Genesis to evolution by saying Genesis was a myth in regard to creation just like the Babylonian, and Assyrian myths of creation. Many discussions were held between this latter student and me, with the result that we began to look for another interpretation of religion than the one in which we had been reared. The consequence was we began to read Unitarian literature. We both became Unitarians. He notified his parents of his change of views, and the father wrote him that if he could no longer believe what the Seminary was teaching to come home. He did not want to go home. He began Philo of Alexandria method of figurative interpretation, and soon found himself a Baptist again. I learned though that he left the Seminary and is teaching school.

I have come to the conclusion, which it seems that any consistent thinking would bring anyone, that if evolution be true, there was no Fall of Man from a perfect state. If there was no Fall of Man then there is no need of Redemption or Atonement. Why did a God come down out of Heaven and incarnate Himself in human flesh? There is only one answer, to redeem that flesh. Why did that flesh need redeeming? Only one answer, because it is depraved. Why is it depraved? There is but one answer, because it fell from the perfect state in which

its Creator made it. The Fall of Man is the foundation stone to any form of orthodox Christianity. Take it out and the whole structure crumbles. To tell one to take Jesus as his personal Savior and never mind evolution is like asking a man to live in a house built on the sand. If one's house of salvation made by the saving grace of Christ is not built on the solid rock of the first chapters laid down in Genesis, then when the rain and storms of criticism come he will find his house crumbling.

According to evolution man was never created perfect, but came in a natural way from a lower form of animal life. The first man, or men, according to theory held, was hardly discernible from an animal, living like an animal in the jungle with no knowledge of descriptive language so he could not name any animal that might have come before him. According to evolution differences of language came through differences of environment and not through any supernatural confusion of tongues at any tower. According to evolution differences of sex came in a natural way and not by woman being made out of the rib of man. I would like to know the theory of evolution that can be made compatible with Genesis on the creation of woman. Is Genesis compatible with evolution? Not as I can see it, nor as the Rev. T. T. Martin can see it. The fundamental premise in orthodoxy is that man fell from a perfect state, so I think it behoves one to look after the "details of Genesis" if he wishes to have any divine authority back of Romans 5:12-21, 1. John 3:16 or any other passage in the New Testament. If evolution be true then Romans 5:12-21 is a mistaken idea of the first century Christian.

"An experience of grace in Christ is a heart reality" if by the trespass of the one the many came to sin. I had a true outstanding religious experience, which I interpreted as the Rev. Dickinson interprets his, before I came to see that the whole foundation beneath my interpretation had been cut away by accepting evolution. Any outstanding religious experience, or any experience which comes to one that leads one to say it is "an experience of grace in Christ" is assuming the perfect creation of man and his Fall as it is recorded in Genesis in all "its details". If he does not make that assumption, then he has a false interpretation. If one does not make the assumption I may not in every case be able to call him insincere, but I can at least say that he is inconsistent.

J. B. TEGARDEN, Minister First Unitarian Church New Orleans, La.

## MR. BRYAN AND EVOLUTION

In an article entitled, "God and Evolution," Mr. Bryan writes in the New York Times, Feb. 26, 1922:

"The second objection to Darwin's guess is that it has not one syllable in the Bible to support it. This ought to make Christians cautious about accepting it without thorough investigation. The Bible not only describes man's creation, but gives a reason for it; man is a part of God's plan and is placed on earth for a purpose. Both the Old and New Testament deal with man and man only. They tell of God's creation of him, of God's dealings with him and of God's plans for him. Is it not strange that a Christian will accept Darwinism as a substitute for the Bible, when the Bible not only does not support Darwin's hypothesis but directly and expressly contradicts it?"

Mr. Bryan has read Darwin's works and the works of other writers on evolution. Let the "Innocent Bystander," who wrote his article in your paper that Evolution was compatible with the Bible, or anyone who thinks it is compatible with Genesis, answer the last question quoted above from Mr. Bryan. A book just recently off the press by Mr. Bryan, entitled, "In His Image" is an answer to Darwinism. The legislature of Kentucky by a slight margin fail-

ed to pass the following law, "It shall be unlawful in any school or college or institution of learning maintained in whole or in part by this state, by funds raised by taxation, for any one to teach any theory of evolution that derives man from the brute or any other form of life. No text book containing any such teaching shall be adopted for use in any such school or college or institution of learning. . . Any person violating any of the provisions of this section shall be fined not less than \$50 nor more than \$1,000

Perhaps if those, who believe that one can be an orthodox Christian and accept evolution would give us the proofs for it, Mr. Bryan, the Kentucky legislators, and others would not be waging the war they are doing now against evolution. I wonder which side the people who have been riding two horses will take. The lines are being drawn all over the United States. Consistency and sincerity are going to rule in religion. All who accept evolution are going to have to get out of the orthodox churches, and join the church which accepts evolution, namely the Unitarian Church or go unchurched. If this does not happen then maybe Mr. Bryan and others will disprove evolution, which will mean the breakup of the Unitarian church. If evolution is not true then orthodox Christianity is true. I am for the truth. If the talk of evolution produces morbidity, then Mr. Bryan and others are morbid, for it is the central thing in Mr. Bryan's and most people's minds now.

J. B. TEGARDEN  
Minister, First Unitarian Church,  
New Orleans, La.

## THE FUNDAMENTALS IN BIG THINGS FOR GOD.

By L. R. Scarborough.

Christ says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." This is John 14:12. Isaiah says, "Concerning the work of my hands command ye me." Isaiah 45:11. God says in Jeremiah 33:3, "Call unto me and I am answering thee, and will show thee great and difficult things, things which thou knowest not."

These scriptures are God's challenge to the highest and biggest in His people to perform the largest possible tasks for Him. In John the 11th chapter Christ sets out the fundamentals involved in accomplishing the greatest things for God.

## Some Observations.

A study of the history of God's Kingdom will bring out the following facts:

1. The nature of a Christian being a child of God demands the extraordinary in character and performance.
2. Miraculous things have marked God's people in all ages and their heroes have been men and women of extraordinary performances.
3. History shows that the miraculous is most evident when God's people are nearest to God and closest under His leadership.
4. Attempting and accomplishing great tasks and difficult feats have always greatly united and strengthened God's people.
5. God's plan has always been to attach His wonderful power to the weakness of men to show forth His majesty.
6. God's loudest calls have been to hardships, difficulties and great tasks. He called Abraham to build a nation, Moses to break the shackles of slavery and lead an impossible expedition and so on.
7. God's promises are challenging to faith and to the miraculous. Isaiah 45:11, Jeremiah 33:3, Daniel 11:32. The word "great" is used a thousand times in the Bible.
8. God's richest rewards are given to the heroic and miracle working; and His severest chastisements are put on the shrinking, the delinquent, and the cowardly.

With these outstanding facts developed in the

Thursday, March 30, 1922.

## THE BAPTIST RECORD

SEVEN

history of God's people and revealed in His Word, God's people should not hesitate to undertake the impossible for His Glory.

## Fundamentals in Great Performances.

The following are some of the great primal, basal fundamentals necessary for the accomplishment of large things for Christ and His Kingdom, and they will all be found in the 14th chapter of John, set out by our Savior:

**1. A dauntless faith.** "They that believe in me shall do greater things." Faith gives boldness in initiation and courage in launching out and persistent patience in continuing in the service of God.

**2. Conquering Prayer**—I am not speaking of a mild petition, but of importunate beseechments, soul-moving prayer that prays the difficulty through and conquers through God's power.

**3. An unshakable Love-Loyalty**—Christ says, "If you love me you will keep my commandments." This means a love-loyalty for His PERSON, for His WORD and for His WORK.

**4. Self-surrendering obedience, issuing out of this love-loyalty.** This means obedience to all Christ's commands and to the slightest intimation of His Divine will wrought through His Word, the indwelling Spirit, and the sensitive conscience.

**5. An uncritical cooperator, based on the new Testament principle of voluntariness.** Men cannot do their best in big things for Jesus Christ if they have a critical mind or live in a critical atmosphere; and down to the bottom of their souls they must have a co-operant spirit, easily pliable to the will of God and adjustable to His program.

**6. An unselfish spirit of costly sacrifice.** Self must be in the back-ground if any great work for God is permanently constructive. A mushroom work may be built around self, but not a durable, constructive work of God. And it must be based on a willingness to endure costly sacrifice. I am not speaking of mere slight inconveniences, but I am speaking in terms of Gethsemanes and Calvaries—these costly sacrifices. I mean the principle that puts Christ's affairs first and takes care of His work at any cost.

**7. An abounding spirit of evangelism.** At the bottom of God's tasks lies compassion for a lost world.

**8. A Divine enduring infillment by the Holy Spirit.** A man mastered by God's Spirit, filled with His power, endowed with His heavenly dynamic, can do "exploits" marvelous and wondrous for God.

These principles and fundamentals in the hearts of Southern Baptists at this crucial time in the progress of their great forward movement will guarantee a continued success. May all Southern Baptists at this time accept Christ's challenging promises in John 14:12, Jeremiah 33:3, Isaiah 45:11, Daniel 11:32, and put into practice the above mentioned fundamentals in the accomplishment of the great task to which we are called at this season.

## CALL OF RUSSIA

By Hoyt E. Porter, Southern Baptist Representative in Russia

"We thank you! We thank you!" I have no idea how many times I heard these words, with other expressions of gratitude and fellowship, in the six days I was in Saratov. I went down from Moscow, which is the center just now of everything worth while in Russia, to this center of plague and starvation, to see whether the District Committee there was organizing and preparing properly to handle the food and clothing shipments we were to make them thru the American Relief Administration. Our first order of food had not arrived, but fortunately I arrived in time to help untangle a little snarl over the distribution of clothing from the

Northern Baptists, consigned to the A. R. A. for general distribution, and by them assigned to Saratov District. The district Supervisor had called in the Baptist Committee to distribute this, following out the instructions for the distribution of Southern Baptists' clothing drawn up by the Executive in Moscow and Dr. Everett Gill jointly, which did not of course exactly fit this case. I authorized the A. R. A. people to allocate this shipment as the Committee wished, tho, as I explained, technically it was not necessary. But in view of the fact that it was turned over to the Baptists for distribution, I told them I would allocate all my own shipments to other districts. But in addition to helping the Committee work out their problems in connection with this matter, I instructed them regarding the handling of food shipments, acting as "go-between" for them and the A. R. A. district staff, who proved to be very helpful, and glad to co-operate in all matters involved.

One young brother on the Committee had come from a point 175 miles away by rail, and represented a great district in the interior which must be supplied by sled transportation, with horses and camels, requiring trips of a week or so in some cases. I may say that I have not seen a wheeled vehicle anywhere in Russia, except a few motor trucks in the cities—the ground is covered with snow thruout the winter. In Saratov District the A. R. A. is feeding 230,000 children, and the Supervisor thinks they have already reached their first goal of preventing child mortality. And yet this leaves many more thousands who cannot be fed—because their families have a LITTLE food left—to live their pitiful days thru on half rations, till they fall a prey to disease or are permanently stunted. And that is leaving out of consideration also the hundreds of thousands of adults who do not get even the single meal a day that their children get, and uncounted numbers of whom must die, leaving the latter orphans. In the interior district of which I spoke, there are great Baptist communities, with sometimes 60 or 70 per cent Baptist population I was told. This young brother who represented them, Kolyesnikoff by name—a promising young preacher brother, the converted only three or four years ago—contended doggedly for a larger allotment of clothing, as he told how with 3,000 members in extreme need, some had already died of starvation, including one preacher; and the bodies and faces of many others had begun to swell which is one of the last agonizing stages. They have divided the population into three groups for statistical purposes: Those who have nothing; second, those who have no bread (any sort of grain, including sunflower seed) but still have a few vegetables, on which the subsist pitifully for a time; third, those who still have a little bread left. But the first class is being constantly increased from the second, and third, already very very small, is ever dwindling—passing over into the second. And as I thought of the days that must elapse before our comparatively small shipments of food began to be delivered in Saratov; the further days of unimaginably slow railroad transportation to Novo Uzensh, the district distributing point; then the slow and painful overland journeys in a district where most of the animals have already been killed for food, or sold off to purchase breadstuffs, or for lack of feedstuff, I wondered how many of our brethren must die in those terrible weeks of waiting. I happened to see the membership list of one church of 159 members, 119 were put in the first class, and 40 in class two, not one in class three.

December 1 the reports from the churches in Russia indicated 25,000 Baptists hungry. God alone knows how many would be counted now—perhaps twice as many the time this is printed. American corn is coming, to feed adults—a pound a day per person. But even those millions of bushels when spread out all over a district so large will reach but a small percentage of the total famine population. And remember, that means only dry grain—not a grain of sugar, not an ounce of fat. And when I think of the earnest, careful brethren in charge of affairs in Saratov; the beautiful unity of spirit always; the earnest exportations; the wonderful singing, without instrumental accompaniments; the love of gratitude manifested by scores of individuals for the hands of fellowship extended across the sea; and when I think further of the reports of the whiteness of the harvest fields all over Russia, and the unexampled growth of the churches in the past four or five years, and the scarcity of laborers; and seeing interest apparent in the big Sunday night meeting in a great hall in Saratov, rented by the evening: I wonder "How many must we lose of such as these, in remote districts all over the country, out of reach from the agencies of help?" But over here, one can only ask silently "O God, how long?"

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## RELIGION AND THE SCHOOLS

One of the astounding things of these modern days is the almost innumerable ways in which this attack on supernaturalism is being waged. We attribute it to the fact that the modern mind has been educated in the principles of evolution, principles which have been applied not only in the field of biology, but in almost every field with which education deals. At the very same time that evolution has been taking possession of education the teaching of a supernatural religion has been more and more excluded from the schools. These are facts. And the results are showing in a thousand ways. Our universities, our public press, our popular literature, are all more or less in sympathy with the onslaughts on supernaturalism. Higher criticism within the church has waged for forty years a warfare on the miraculous elements in the Bible, like that which Israel waged on Amalek. It would take a book to describe the many ways in which the supernatural in religion is being attacked.

What are we to do? First of all we should face the fact of this warfare. Nothing can come from ignoring it. We should also face the fact that it has its roots in our evolution education. To deny this is, we think, like denying that spring is connected with the coming of a warmer sun. However much we may differ on the question of evolution and of how to deal with it, we should faithfully recognize that it is filling the world with a profound unbelief.

In view of this warfare, Denominations have a right to demand of their schools, from the least to the greatest, one and all, that they be true to essential orthodoxy in this great contest for the very ground work of our religion. It would be suicidal for denominations to be indifferent at this point; for it is nothing less than treason for denominational schools to take the side of unbelief in this conflict for the supernatural faith.

Another thing follows: We should be profoundly grateful for true Christian schools academies, colleges, seminaries and universities—such schools as our Baptist people in the South have without exception, so far as we know. The most hopeful fact in this warfare is our denominational schools of the South. We believe that our people hardly realize what these schools mean in this great contest, the greatest that has perhaps ever been waged against our religion. They stand at the strategic place in this contest and, thank God, they are true. —Bapt. Courier.

## MISSISSIPPI WOMEN'S MISSIONARY UNION

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Editor— <b>W. M. U. Page</b> — <b>MISS M. M. LACKEY</b>	Jackson

## FIFTH DISTRICT MEETING

The fourth annual meeting of the Fifth District convened with the First Baptist Church Gulfport, Friday, March 10th, 107 delegates and visitors were present and 107 people went away praising the Gulf Coast hospitality, and rejoicing that under God the Baptist women of the District were rallying to the needs of the field. And the importance of redeeming the pledges for the 75 Million Campaign.

The three sessions of the one day meet were presided over by Mrs. James Champlin, V. P., and without exaggeration it can be said that from the first hour to the last the earnestness, the loyalty, the consecration of the speakers and delegates made a series of uplifting services giving each one an outlook and an uplook seldom seen in such meetings.

Greetings were brought from the following our state guests: Dr. A. L. Converse, Springfield, Ill.; Dr. and Mrs. Morrow and Mrs. Adams, Birmingham, Ala.; Dr. and Mrs. T. P. Hale, Louisville, Ky.; Mrs. Byrd and Mrs. O'Neal, Memphis, Tenn.; Mrs. Eastman, Nashville, Tenn. Misses Mallory and Traylor were the speakers at the afternoon session. Miss Mallory's address was on Genesis 1:1—"In the beginning God—And God all along the way. Miss Traylor spoke of the promises of God as an encouragement to our women who must not fail.

The evening session was given to a sermon by Dr. Hale. Our women are very grateful to him for allowing us this privilege of having him give us the Message at this time.

MRS. W. M. JONES, Secretary.

## A DAY OF PRAYER AND THANKSGIVING

At the Second District Meeting, the women set apart a day for prayer and praise, choosing March 17th for this day. This office received the following suggested program too late to appear on this page in time for the observance of this set day. So we now suggest that our women all over the State make Monday April 3rd a day for special prayer, using this suggested program as far as practicable.

We have reached the half way mark in our Campaign beloved. We need above all things to pray, PRAY, PRAY.

Note that our Mrs. Doughty preludes her program with:

Because God is pouring out great blessings upon our work everywhere, so that there is a great demand for new buildings to all our institutions as well as churches and also to enlarge our present church buildings; because our Boards will be seriously crippled by debt; because all lines of our missionary and benevolent work will be seriously embarrassed; and because we have a clear call from God, we must meet all the amounts pledged in our Seventy-five Million Campaign. But because of the present financial depression this is not as easy a task as we had expected it to be and therefore will require much prayer and self-denial, and to this end the women of the Second

District in their Annual Meeting at Clarksdale voted that a day of Prayer be set for our societies during April, by the District Vice-President. You are asked to pray in your societies or circles, pray in your homes, and keep the burden upon your heart.

## PROGRAM

Nine O'clock Prayer.

Set nine o'clock for prayer in District and in Home.

Pray for the success of the Seventy-Five Million Campaign in the Southland and in Mississippi and in the District.

Observe the noon hour in fasting.

AFTERNOON—Three O'Clock.

107 Psalm.

Meeting in circles or entire body for prayer, praise and thanksgiving.

1—Prayer.

Pray that our women may be willing to sacrifice to meet their pledge.

2—Prayer.

Pray that our women will not only be willing to sacrifice to meet their pledge but will be willing to go beyond and help their weaker sister, who cannot meet her pledge and in so doing the amount will be credited to her for the following year.

3—Prayer.

Pray for the Baptist men that they may feel the great responsibility and need of our great campaign.

Praise and Thanksgiving.

(1) For God's wonderful promises in his word. Read at least ten promises from the Bible.

(2) For the wonderful trust that God has given to Baptist men and women in our Seventy-five Million Campaign.

Campaign expression—"We covenant together."

## REPORT FROM THE SIXTH DISTRICT

The annual meeting of the Sixth District was held in the Columbia Baptist church March 10th. The largest delegation of women (and a few pastors) in the history of this convention were in attendance.

We missed the presence of our dear former Superintendent, Mrs. Bunyard, but our own Miss Jennie Watts filled her place most efficiently as vice-president. Promptly at 10 o'clock the session opened with the song "Send the Light" sung by the assembly. Very sweetly with their well-trained voices the young ladies from the Miss. Industrial School gave the W. M. U. song for the year, "The Son of God Goes Forth to War." Mrs. Fortenberry led the Devotional in a very very simple but impressive way and Rev. Roper from Tylertown prayed that all societies represented might receive the inspiration needed and carry home to their work in their communities.

In a few but choice words Mrs. A. H. Ball extended a warm welcome to the convention and in her pleasant original way Mrs. Magee of Jefferson Davis Co. responded. Mrs. Buckley gave us a sweet song message in the beautiful solo, "His Eye is on the Sparrow," which put our hearts in tune for the wonderful address following.

Our women over the district had planned for days before to be present if possible, to hear our beloved W. M. U. Secretary, Miss Kathleen Mallory. From the perfect attention given we feel they got the simple but beautiful message. She showed how God was with the great leaders during those months of the organizing of the Campaign, and on until now He is still blessing every task undertaken, in that achievements have been wrought that never could have, only through the \$75,000,000. Campaign.

Miss Bullock, of Walthall Co. led the consecration hour. We were brought very near to God through the silent prayers of the audience and many responding to the repetition of favorite Scripture verses which had helped them, also repeating the W. M. U. Watchword, Phil. 4:13. At the invitation of Mrs. Ball, the Convention repaired to the dining room of the Church where they were served with a lunch fitted to satisfy the most

exacting epicure. We do extend our hearty thanks to the fine Christian ladies of Columbia for this part of the program.

The afternoon session was also very interesting. Roll call and reports from each Supt. of the Counties were given, and except for a slight falling off of Young People's Organizations these reports were very encouraging. Let's do better next year sisters, for our young people for they must be trained if they fill our places efficiently. Our dear Miss Traylor gave us another feast in the afternoon in her address. She also spoke on the Campaign, and told of the possibilities for a larger program in mission fields if we meet our pledges.

MRS. G. M. PARKER, Sec'y.

## ATHLETICS.

America has been and still is in the grip of athletics. Every community large or small is interested more or less in this faze of life. It is with athletics as it is with many other things by the right use and control it is helpful in several ways, but, if let go and have its way it is harmful. Almost every school is taking great interest in it. This is not objectionable when such is used to advantage. It is not my object in writing this article to offer criticism to athletics as a whole. But I have one criticism to offer, and in making it I have specially in mind our Baptist Colleges. My object in this is to help and not to hinder our schools. Personally I am of the opinion that our denominational schools would be benefited by putting more emphasis on spirituality and less on athletics.

But the criticism which I wish to offer and enter my humble protest against is the costumes which are used in the game of basket ball. It is a matter of common knowledge that these costumes are so made as to expose as much of the body as is possible to expose and claim to be dressed. It can't add to the health, it fails to add to the beauty of the occasion, there is no possible way for it to be a moral benefit, what is the use of it? If it is helpful in any way what ever why not let this benefit be known and attend all public gatherings dressed in this garb. It would be economical to be sure, as twenty or thirty cents worth of most any kind of cloth will be sufficient to make a suit, but I doubt the wisdom of resorting to this kind of economy. Yet if we do resort to it for one kind of public gathering why not another?

Why can not our school authorities change this thing and see to it that students attending our schools wear costumes which will properly cover the person of those who shall play this game? I believe our future destiny as a nation depends very largely upon what our denominational schools do. We need to set our standard of morals high in the way our students dress on the ball ground. We need to keep the fountain pure.

I do not think that I am alone in holding this view as to the way our boys dress on the ball ground. Why not speak out through our paper and let our leaders know our ideas on this very important matter? I wish to make it clear that I am not here opposing athletics but do oppose this custom we have.

B. E. PHILLIPS,  
New Hebron, Miss.

The editor had the pleasure of preaching to old friends at Pelahatchie Sunday morning. The Sunday School put on the program for Missionary Day and made a creditable offering to the work. The people are delighted with their new pastor, brother R. L. Wallace.

The Alabama Baptist Editor says he "happens to be in a position to know that when a year or two ago some ado was made with reference to have our missionaries sign certain statements formulated by the Foreign Missionary Bd., there was deep resentment on the part of many missionaries." Is it not also true that it became necessary for the board to call for the resignation of one of these missionaries because he was unsound in the faith?

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### S. S. AND B. Y. P. U. NOTES.

We estimate the attendance at 900.

Two reasons why the crowd was not as large as last year, 1st, the people over the state didn't have as much money to ride on as they did in 1921, 2nd, A great deal of sickness in the state, especially flu.

The entertainment was superb, not a single kick was heard. Meridian proved herself the "City of hospitality."

The weather was grand; sunshine not too hot and not too cold.

Meridian gave everybody an automobile ride Wednesday afternoon. Every speech was a masterpiece.

Every conference was in every way a great success.

The BYPU Banners went to the unions as follows: Senior Banner, Baptist Orphanage; Junior Banner, First Laurel; "Other Work" Banner, Columbia Intermediates; College Banner to Mississippi Womans' College.

The committee on reports consisting of the presidents of the different districts voted that no BYPU could contest for the same banner two years in succession.

The convention goes to Columbus March 20-21, 1923.

The dates and places of the June BYPU Conventions are as follows: District Three, Okolona, June 6-7; District Four, Ackerman, June 8-9; District One, Second church Jackson June 13-14; District Five, Wiggins June 15-16; District Six, Liberty, June 20-21; District Two, Greenville, June 22-23.

A full account of the convention will be given in another place in this paper.

### COLUMBUS TRAINING SCHOOL

Talk about pep, talk about zeal, Talk about the speed of an automobile,

Talk about ginger, talk about punch.

I'll just give you a bit of a hunch— Columbus' got it.

The Training School we held in Columbus during the first week in March was all of a success. The young people of the three BYPU's stood by the work all the way thru and on Friday evening the last day, we had the stunts and songs from each BYPU and the display of talent was marked by the way in which each group rendered their part of the social hour. The stunts were the kind that could make you break your face all up with laughter, and yet not a thing that would mar the sacredness of the place or work.

More than sixty awards were given and others to follow as some of the young men could not be there for examinations as they attended the High meeting at Starkville that week end. It was a great week and the work is growing very rapidly under the wise leadership of Bro. J. D.

Franks, their pastor, a real young people's pastor, loved and respected by them.

### OXFORD TRAINING SCHOOL

On Sunday evening March 19th, it was the pleasure of the State Secretary to award to about sixty young people from the four BYPU's of the Oxford church seals and diplomas for the faithful work done in their Training School of the week before. The Juniors met each afternoon, Mrs. Wilds teaching the Junior Manual to them. The Intermediates, the Judsons, and Seniors met at five thirty and ran for two hours with lunch served by the different circles of the WMU each evening. The awards were given out at the evening service of the church following a beautiful baptismal the combination service was that the four commands given to the church in the Great Commission was Baptism showed that the church had practiced the missionary spirit, and in an evangelistic way had baptized them into the church, and the presentation of the awards bespoke the training that the church had been doing among its members. It was a great week with a wonderful climax.

### PERSONALS.

Mr. Strickland of Tunica was elected president of our State S. S. and BYPU convention. Mr. Strickland is a brother of Mr. Harry Strickland.

Mr. W. G. Mize of Jackson, manager of the Baptist Book Store, and Mr. L. G. Smith of Athens, Monroe elected Vice Presidents of our State Convention.

Miss Sallie Paine Morgan of Aberdeen, was re-elected as Secretary of the State Convention.

Miss Anna Wheeler Byrd is the new Leader of the new BYPU just organized in the Brookhaven church

Mrs. H. R. Riley 715 Hardy St., Hattiesburg, becomes the leader of the Junior BYPU of the Fifth Ave. church, the Union was divided and the Intermediates retain their old leader, Miss Virginia Caperton.

If you want a good little book to help you in your Junior or Intermediate weekly programs ask the Baptist Book Store Jackson, to send you "Making Missions Real". Send them eighty cents with your order. Secretary of District Two convention has changed her name to Mrs. Geo. E. McMillan. She still lives in Greenville and is still "making BYPU real" in that the "Queen City of the Delta."

Miss Lonie Eubanks led in this name changing of District BYPU Convention Secretaries, she became Mrs. Graham shortly after the Biloxi Convention. We were glad to see Mrs. Graham at the State Convention. She is still on the job as District

Secretary, and is making District five hum.

If you have a BYPU for the older members of the church, do not call it the B. O. P. U., but "Adult BYPU."

Reports of the Study Course Week are coming in right along, and it shows the co-operation the BYPU's are giving in making our program effective.

### CONVENTION NEWS FROM CONVENTION CITY.

The Committee on Hospitality working with the committees on Hotels, boarding houses and homes has worked out a plan of entertainment for those desiring to attend the coming session of the Southern Baptist Convention which meets in the city of Jacksonville, Fla., May 17th to 23rd inclusive, which will enable every Baptist whether messenger or visitor to attend and find accommodation suitable to his exchequer, whether it be limited or overflowing.

The City of Jacksonville is abundantly supplied with Hotels and boarding houses sufficient, we think, to take care of all who may desire to visit us, and in case there should be such a large attendance that these sources may be taxed to their limit, the homes of the people of Jacksonville will be opened for the accommodation of the coming hosts.

In order that those who anticipate attending the Convention may be able to select beforehand such entertainment as they may desire a list of Hotels are given with rates, as follows:

**HOTEL SEMINOLE** (Headquarters)  
2 persons to a room, without bath per day \$4.50 and \$5.00; with bath \$6.00 and \$7.00. Extra large room with bath accommodating 6 persons \$2.00 each.

#### HOTEL WINDSOR

For 2 persons without bath (according to location) per day \$4.50 to \$6.00; with bath \$6.00 to \$8.00.

#### HOTEL MASON

For 2 persons, every room with bath, \$6.00 and \$7.00 per day, according to location.

#### HOTEL ARAGON

For 2 persons without bath \$3.00 and \$4.00 per day; with bath \$4.00 and \$5.00 per day.

#### HOTEL BURBRIDGE

For 2 persons, every room with bath, \$5.00 and \$6.00 per day.

#### HOTEL WINDLE

For 2 persons, without bath, per day \$3.00 and \$4.00; with bath \$6.00.

#### HOTEL ALBERT

For 2 persons, without bath, \$3.00, \$3.50, \$4.00; with bath \$5.00 and \$6.00.

#### HOTEL JACKSON

For 2 persons, without bath, \$3.50 \$4.00, per day; with bath \$5.00 & \$6.00.

There are a number of small select hotels that rooms may be secured from \$1.00 to \$1.50 per person without bath, and \$1.50 and \$2.00 per day for bath. There are a few extra large rooms left at the Headquarters Hotel (Seminole) accommodating 6 persons at rate of \$2.00 each. This condition practi-

cally exists at Windsor Hotel. No single reservations are being made.

#### BOARDING HOUSES

For 1 person bath in house \$2.00 to \$2.50.

#### PRIVATE HOMES

Each person \$1.00 per day with out meals.

NOTE: For further information write Charles G. Day, Manager Hotel Seminole.

#### THE CLEAN-UP SQUAD

About 6,000,000 people in Mississippi use tobacco in some form and it is safe to say that on an average each one spends \$20 for his luxury in twelve months, and this all totaled up makes the staggering sum of 12 million dollars. Twelve million dollars go out of the state each year and worse than nothing comes in return! This is enough money to build 29 five thousand dollar school houses in each of the 82 counties of the state and still have a fortune remaining.

It is too early to begin drastic legislation against tobacco. It was suggested to a legislator that they pass a law at this session making it a violation to ship tobacco here with metal tags on it. Those red animals stuck all over plugs of tobacco, made out of good tin have several functions to perform, the chief of which is to get into some thoughtless child's mouth. Also it was further suggested to the solon to make it a violation to give away tobacco samples, or snuff or to advertise the goods on billboards, news papers, or anywhere else. The positive "They Will Satisfy" stuck at every turn and corner and the scheme of giving out samples (they are always sweet. Why?) add thousands of recruits each year.

In a few years if everybody will get busy and keep busy, sentiment can be worked up to where we can go after legislation making it against the law to ship tobacco here except in leaf form. That would not bar cigars since they are rolled leaves but all other form of it—snuff, smoking tobacco, and the various concoctions for chewing should be outlawed. Even this would not bar any one of his luxury for those who chew could take it straight and the snuff users could by running it thru a coffee mill, a hand or two of leaves, stems, stalks, let stand over night and flavor to taste with pugnatum drops. And you will have a product that will satisfy."

What we ought to do is to protect the children, and no stone should be unturned. The teachers and others have been gaining on the tobacco trusts so the companies are doing more advertising than was ever known before. One country editor said he would like to publish letters against tobacco but he was afraid they would take their advertising from him. If people would refuse to bring into their homes papers with tempting looking ads in them, it would soon bring about results.

Cordially,

J. F. DABBS,  
Pintersville, Miss.

"I hear your father is ill."

"Yes."

"Is his malady contagious?"

"I hope not. The doctor says he is suffering from overwork."

## RELATED JUSTICE

Human passion is a terrible thing; it is said to be blind, and so it is. The annals of the race exhibit man as insatiable in his thirst for the lifeblood of the fairest reputations and most exalted characters, which are dearer to their possessors than life itself. And following the supreme tragedy in such lives, the most fiendish cunning is sometimes displayed in seeking to perpetuate the injustice which was originally wrought when passion was raised to the nth power.

Such has been the fate of the south's noblest chieftain, Jefferson Davis, who died as he had lived, with a name unmarred by any ignoble act; a courage as high as ever rode beneath a flame, and a patriotism as bright as ever burned in human breast. Standing upon the constitution as it was interpreted by its authors, no senator in the American Congress outshone him in any of the high qualities which have ever adorned that high station, and when he was chosen by their voluntary suffrage to lead his people, he performed his delicate task in such a manner as to elicit the statement from the rising Gladstone that Mr. Jefferson Davis had formed a nation.

But he paid the penalty of failure, which was not his own making, and was made to drink the bitter cup to its dregs. No chapter in our annals is so dark and degrading as that written by an ungenerous victor in the treatment accorded to its broken and defeated foe, and its deepest note was sounded in the pitiless and relentless pursuit of him whose fortune it was to lead them. Not content with invading the privacy of his retreat at Beauvoir, the traducers of Jefferson Davis have with savage hands and envenomed hearts poisoned the stream of history until the rising generation finds it difficult to understand why its ancestors followed such a leader.

While he was still living, so elevated a statesman as Senator Hoar of Massachusetts moved to except Jefferson Davis from the benefits of a pension for veterans of the Mexican War, in which he had served with marked gallantry; and in doing so Senator Hoar denounced Mr. Davis as a traitor. Seething was the brilliant Lamar's resentment of this insult to "this aged man, this man broken in fortune, suffering from bereavement." "Sir, it required no courage to do that; it required no magnanimity to do it; it required no courtesy. It only required hate, bitter malignant, sectional feelings, and a sense of personal impunity. The gentleman, I believe, takes rank among Christian statesmen. He might have learned a better lesson even from the pages of mythology. When Prometheus was bound to the rock it was not an eagle, it was a vulture, that buried his beak in the tortured vitals of the victim."

But, thanks to the better nature of man, which in its aspiring struggle finally rises above the miasmatic vapors of hatred, there are beginning to emerge here and there indication of a disposition to do justice to the career and fame of Jefferson Davis, which must finally result in his complete vindication. The most recent is the action of the House of Representatives of the Legislature of Kentucky in appropriating funds to complete the monument at Fairview, in Todd County,

to the memory of the leader of the Lost Cause. A dispatch from Frankfort tells of the tributes paid to Mr. Davis on that occasion, and the almost unanimous vote by which the bill was passed. But the most significant fact stated is that a Republican member appealed to his party associates to support the measure, all but six of them yielding to their conviction of what was "the due of a great Kentuckian."

Com. Appeal.

## TO CLARKE COUNTY BAPTIST ASSOCIATION

The Baptist Record, issue of Mar. 9th, gives "God's call to Mississippi Baptists, our task by May 1st." This state's annual pledge is \$622,454.19. Clarke County Baptists (Clarke and Liberty Associations), have pledged annually \$11,634.30 and had paid to March 1st, \$4,814.42, leaving \$6,633.88 to be raised by May 1st.

Knight's Valley, New Bethel, Northups Chapel, Pachuta, Pine Grove, Pine Hill, Pleasant Grove and State Line have not made any pledge to the 75 Million five year campaign; will you not join in on the last half? Quitman's pledge is \$3,369.00 and that church has paid to March 1st, \$4,050.00 on the third year's pledge.

Every interest fostered by the denomination, Missions, education, colleges, Orphanage and all other interests suffer in proportion to the amount of unpaid pledges.

Rev. H. T. McLaren will be at Quitman at 11:00 o'clock and Shubuta 7:30 P. M. on April 23rd. Nearby churches are requested to have their membership come and hear him at the Shubuta service. I appeal to every pastor, and the church memberships to make every possible effort to make a creditable showing by the first of May. This is an emergency and we must meet it as such, for to fail in this means too great a loss to the many interests at stake. Treasurers will please get busy.

The receipts for the Baptist Orphanage for February were \$612.70 from churches, \$241.27 from Sunday Schools and individuals. They have 180 children and one-third, 60, had the "flu" with four cases of pneumonia, but conditions are looking better.

Harmony has called Dr. R. S. Gavin for afternoon appointment.

W. H. PATTON

## BIBLE SCHOOL

We the members of the Pastors and Preachers Bible School, offer the following resolutions:

1. That we express our most sincere appreciation to the good women of the four Baptist churches of Hattiesburg for the generous way in which they have provided for our physical needs.
2. To Bro. A. L. O'Bryant whose tireless efforts have been one of the greatest factors in making the school a success.
3. To the good people who have so cheerfully opened their homes to us, and cared for us so well.
4. To our great teachers, Dr. Lip-

sey, Dr. Gates, and Dr. Borum, for the way in which they have fed our souls, and led us into the great truth of God.

5. To the Hattiesburg American for the generous notice given each day of our meeting.

Respectfully submitted,

J. E. WILLS  
L. B. GOLDEN

Resolution Committee

Mr. Benham: "Why did that woman keep you standing at the door for half an hour?"

His talkative Wife: "She said she hadn't time to come in."

Patron (crossly): "Say, waiter, what are these black specks in my cereal?"

Waiter (after a close inspection): "Dunno, sir, unless it's some of them vitamins every one is talking about now."

## CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charles-ton Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed.

Union Plant Co., Texarkana, Ark.

## Sure Relief



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## NEW Self-Heating IRON AGENTS MAKE \$12 A DAY

New scientific development makes ironing remarkable easy. No wires or attachments—all self-contained. Gives clean, quick heat, easily regulated. Costs one cent for 3 hours' use. Saves steps. Cuts ironing time in half. Sells fast. Mrs. Wagner, Ohio, sold 25 in few hours spare time. Moyer, Pa., made \$164.00 in one week. You can do well. No experience necessary. Work all or spare time. You simply take orders, we deliver by parcel post and do collecting. Commissions paid same day you take orders. Send for Catalog and FREE OUTFIT OFFER. Write today.

AKRON LAMP CO., 674 Akron St., Akron, O.

## How About You at Sixty-five

"Eighty four out of every one hundred men reaching the age of sixty five are dependent on others for support." Statistics of insurance companies prove this statement.

You will not be in this class if you will save regularly 10% of your income and deposit the same at 4% compound interest in the Mississippi's largest state bank, where every dollar deposited is guaranteed under the state guaranty law.

Resources over five million dollars. Bank with us by mail.

## THE MERCHANTS BANK AND TRUST COMPANY

## "THE GUARANTEED BANK"

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JACKSON, MISS.

## WHEELER Business College BIRMINGHAM, ALA.

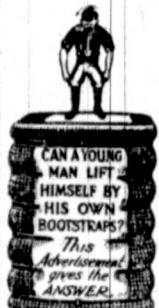
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## Stonecypher's Irish Potato Bug Killer



Destroys all leaf-eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedsmen, and General Stores.

## WE TURN COTTON TO CHARACTER



Hundreds of thousands who worked in the Southern cotton mills as children have come to maturity with little or no cultural education. Thousands of these are so eager for common learning that they are willing to postpone marriage and work every other week to get to go to school every other week. They are highly experienced in textiles and make wonderful cloth which is trademarked "CHARACTER CLOTH", because of its marvelous artistic value, and the fact that its manufacture and sale form the financial basis for a great character-forming school.

## "Character Cloth" is Guaranteed Superior

Imported fabrics, and is cheaper in price. The reputation of a great educational institution is back of this statement. Adapted to shirts, pajamas, cases, bathing suits, children's clothes. Many beautiful designs and colors.

## WE MAKE SHIRTS TO MEASURE

Instructions Simple  
I through stores, and by mail direct to home in small amounts where not carried by a local store. For full particulars address

TEXTILE INDUSTRIAL INSTITUTE.

Box 207,

Spartanburg, S. C.

STANDARD FOR 50 YEARS  
WINTERSMITH'S CHILL TONIC  
Not Only For Chills, Fever and Malaria  
BUT A FINE GENERAL TONIC

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

Thursday, March 30, 1922.

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## General Association

By L. M. Phillips

A Message from our Corresponding Secretary.

It will be remembered by the brethren of the General Association that their Corresponding Secretary was given the privilege to pastor three churches this year. My pastorates are as follows: Indian Springs and Beulah in Jones County and Union in George County. I am with these churches on the second, third and fourth Sundays and Saturday before in each month. They have all arranged for their protracted meetings. Besides my pastoral work I am to be with Bro. W. T. Smith at Salem, Green County, the second Sunday in July, Bro. A. N. Thomas at Fellowship, Neshoba County the third Sunday in July, Bro. L. M. Phillips the first Sunday in August at Knights Valley, Clarke County and Bro. T. J. Waldrup the fourth Sunday in August at Poplar Springs, Newton County.

I am using first and fifth Sundays on the field wherever the work calls for me. I have visited the mission at Brewer School; the churches at Piave and Salem in Green County, and Stringer church, where we are aiding in repairing and painting the house of worship.

The time for our Board meeting is near at hand. It will convene at Indian Springs church, Jones County on Wednesday after the third Sunday in April. There will be a pastor's conference Tuesday night. All members of the Board and visitors, will be met in Laurel Tuesday.

Let every Pastor lay upon the hearts of his people the importance of the mission work. Let every phase of our work have a liberal support. Pray, Work, Give.

J. W. Rooker, Cor. Secy.

Brother Graham writes about another old church in East Mississippi.

I saw a communication in the Baptist Record some time ago in regard to the oldest church in East Mississippi. I send account of the organization of old Enon church which was organized in 1836. Old Enon church the mother of Beulah church was organized March 5th, 1836, which was organized by Bro. Cader Price and Stephen Barry as presbytery. Bro. Barry being moderator. The following members composed the church: John B. Johnson, Mary Johnson, Diana Jones, Mary Barrett, William Johnson, James Johnson and Shadrack Jones, Clerk. The original Beulah church was organized July 10th, 1850. T. J. Holloman and N. L. Clarke being presby. Bro. Clarke served as pastor 5 years and some others I will mention. Bro. A. Gressett was ordained in 1860, and served 15 years and Bro. H. O. White long served as pastor; and Bro. G. W. Breeland served as pastor 12 years. Bro. F. M. Breeland is serving them now after the service of 6 years by Bro. R. L. Breeland.

J. E. Graham  
Decatur, Miss.

Brother Graham is justly proud of old Beulah Church where he has labored so long and faithfully.

We remember way back in 1876 or

1877 when quite a young Baptist, attending a session of the Mt. Pisgah Association held with that church. Rev. N. L. Clark was moderator and Rev. A. Gressett clerk. The territory of the Association at that time was large. Many of the delegates traveled as much as 40 miles, perhaps some of them more, on horseback to reach the place of meeting.

We often think of the devotion of the preachers of that time and of the real sacrifices they made that the kingdom might be advanced and the lost brought to a saving knowledge of Christ.

Many of the preachers then served churches located from 20 to 40 miles from their homes, and made the trips regularly on horseback and received very little pay.

This writer has served churches as much as 40 miles from his home and received from thirty to sixty dollars a year from each church.

We honor the memory of such men as Rev. N. L. Clarke, Rev. A. Gressett, Rev. L. P. Newell, Rev. J. P. Johnston, Rev. J. A. Hitt, and others who have gone on to their reward, but who by their faithful labors, laid the foundation on which the younger generation is building.

Rev. W. S. Culpepper, or Meridian, has been called as pastor of the New Hope church, Lauderdale County, and has accepted.

Rev. W. F. Yarborough, of Lawrence is reported as being quite sick with acute indigestion.

DeSoto church has a live B. Y. P. U. Last Sunday night all the members were present except two. But their union has a live leader, Miss Ethel Parker is the leader, and there is none better perhaps. In connection with her work at DeSoto, she has organized other unions in Clarke County.

## EUROPE

Rev. Dr. L. D. Bass, Kilmarnock, Va., and Miss Eleanor Bass, music teacher, Greenville, N. C. are to take a party through Europe, starting in June, visiting ten countries, the battlefields, the Passion Play. Those who covet the opportunity offered for travel, at moderate expense in a congenial group of cultured people are cordially invited to join this party, conducted by an experienced guide.

## TRACING ANCESTRY.

Those who have read H. G. Wells' "Outlines of History" will recall the artless cocksureness of Mr. Wells in presenting certain fossilized skulls as being those of man's ape ancestors. Pithecanthropus Erectus, for example, with his Simian countenance, looks out at us in a reproachful way as if to rebuke us for doubting that so perfect a paleontological specimen should be considered anything else than a missing link. We remember what biting irony Mr. Gilbert Chesterton used in one of his lectures as he described the manufacture of Mr. Pithecanthropus. He was manufactured out of several molar teeth, the cap of a skull, and a thigh bone. It is an astonishing

thing that men who raise their intellectual eyebrows when the "unsophisticated" ones, believing largely in Moses, have difficulty in accepting the tenuous hypothesis of an ape ancestry for man, burn incense at the altar of Pithecanthropus made entirely of a few teeth, the crown of a skull, and a thigh bone—all found in 1891 near a stream in Java, where bones of various fossil animals had been found before and have been found since.

George McCready Price, geologist in discussing Pithecanthropus, the Heidelberg, the Piltdown, and the Neanderthal man, calls our attention to the fact that recent discoveries in geology have placed a question mark after the impressive assumptions which from the pedestal on which the renewed plaster casts of Pithecanthropus and his fellows rest. Professor Price says: "Among other things, the great areas where the rocks have been found in the wrong order, the so-called 'older' on top and the so-called 'younger' below, as in the Rocky Mountains of Alberta and Montana, have, in the minds of some scientists, thrown the whole question of the geological 'ages' into the melting pot. . . . If some one thinks that man must have started out on this earth in a splendidly developed condition from the very beginning, and if he points to the specimens from Cro-Magnon as being just as old as any human fossils hitherto discovered, I do not know of any real scientific facts which can be produced against his view."

It is interesting in this connection to read what Sir J. William Dawson, LL. D., F. R. S., F. S. G., the eminent scientist, said concerning the origin of man: "I know nothing about the origin of man except what I am told in the scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say, with Lord Kelvin, that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creature, is all that I can say. So with the first animal it must have been a product of absolute creation. With man something new is introduced into the world—a rational and moral nature of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term 'made' being usually employed in the case of animals."

—Christian Advocate.

DR. YOUNG COMES BACK HOME!  
By Wm. S. Keese.

The Baptists of Tennessee will be greatly pleased to know that this distinguished son of Tennessee, Dr. T. W. Young, comes to Corinth, Miss. This is so near us that it is the next best thing to having him in our own state.

Dr. Young has been away so long that a word of introduction, perhaps, will not be amiss. He is an A. M. and a D. D. from Union University, and a graduate from the Seminary at Louisville. From the Seminary he went to Ann Arbor where he enjoyed a very fruitful ministry

of twelve years. His work there among the student body was especially conspicuous. From Ann Arbor he went to the First church, Detroit where he led in the erection of a most splendid house of worship strengthening the membership and the finances. From there, he went to Columbia, Mo., for ten years. From Columbia, he comes to Corinth.

Dr. Young is not only a preacher and pastor of distinction, but an author of recognized ability. He has published several books of wide usefulness. Every good cause of our entire Southland is made the stronger by his coming among us. —Baptist and Reflector.

## MRS. D. L. SMITH

On February 26, 1922, God called unto himself the spirit of Mrs. D. L. Smith. Allie Griffith was born June 29, 1881, she was baptized into the fellowship of Whitesand Baptist church in July, 1896 by Rev. J. P. Williams, and was married to Mr. D. L. Smith, January 12, 1911. Sister Smith was a consecrated Christian and loved by all who knew her. She is survived by her companion, five children and five step children, a mother, five sisters, and four brothers and a host of relatives and friends. She goes to join her father who preceded her only a few months ago.

Her body was placed to rest in the Whitesand church cemetery.

"Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job. 1:21.

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## WICKER TOURS

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## East Mississippi Department

### Roman Catholicism and the Choctaws.

At the state Board meeting in November I had the privilege of making a few brief remarks to that body regarding the Catholic activity among our native Mississippi Choctaws, and the danger that was threatening them from this source. Now comes the local Catholic priest and tells us in a letter written to the "Indian Sentinel," published by the Bureau of Catholic Missions, Washington, D. C., what some of their aims are.

Among other things suggested we mention the following: The regular attendance of a priest to all the points where there are any number of Indians; not to build a church as that would be unwise and might be burned by the white people, but try to induce the Indians to break up their scattered settlements and live in one body; a chapel-car to make regular visits to the Indians morally as well as religiously; the securing of sisters from the Catholic mission at Tucker to teach in the government schools being established among the Indians and thus teach their religion to them; a catechist that can speak the Indian language to go among these Indians and keep them posted and informed on the Catholic doctrine and other things.

The same paper above referred to also gives some idea as to how the Catholics are getting government money to run their own missions in the following paragraph: "To the credit of Monsignor Ketcham is due the establishing of amicable relations, even cordial, between the government and the Bureau (meaning the Catholic Bureau of Missions) and between the missionaries and the government officials and—the use of the Indian 'Tribal Fund' for the support and education of Indian pupils in Mission schools, which secures to the Catholic Mission contract schools more than \$195,000 per year."

Note—This is taken from address by Mrs. J. E. Arnold of Union before W. M. F. Meeting at Newton.)

Thus we see how these Catholics are using unfaithfully government money to teach the Indians in their own schools. The Indians are in a large measure now Baptist. We have seven churches and a number of preachers among them, but unless the Baptists use some means to inform them and let them know the purpose of the Catholics we cannot hold them. We must counteract the influence of these shrewd Catholics that they are sending among them and teaching them along Catholic lines by putting good strong Baptists who can talk their language in their midst to let these Indians know what the Catholics are up to or else we will lose the years of labor and thousands of dollars already spent to Christianize these Indians.

Shall we stand idly by and let these people be dragged off into

superstition, ignorance and sin? I think that we should not.

### NOTES AND COMMENTS

In a personal letter Rev. B. E. Phillips of New Haven, tells us that a fine young lady took up her residence in his home a few days since. Mother and child doing nicely.

A meeting of the pastors and other Baptist workers of Neshoba county was held at Philadelphia Tuesday to lay plans for a concerted round-up for Missions and the campaign during April.

Rev. W. Rufus Beckett will speak at the following places in Neshoba County: Neshoba, April 4, 7:30 P. M.; McDonald April 5, 7:30 P. M.; Stallo, April 6 7:30 P. M.; At Linwood an all day service is being arranged in connection with the McDonald meeting April 5th.

Mrs. Leroda Jolley, wife of Bro. Rufus Jolley, died Wednesday, Mar. 22, and was buried at Good Hope March 24. She leaves a husband and two small children.

On account of sickness pastor Beckett did not get to the Sunday School and BYPU Convention, but some 15 of his workers were there.

The writer had the pleasure of delivering the commencement sermon at Providence school where Prof. W. J. Houston is the popular principal. Many years ago this scribe taught in this same neighborhood and children of his former students were in the class. He also delivered the sermon to the Neshoba graduating class. Many of these also were children of former students of his.

R. L. BRELAND.

### IN THE FOOTSTEPS OF CHRIST AT NAZARETH

Did you know that Nazareth, a town which in Bible times was sneered at with the proverbial question, "Can any good come out of Nazareth?" is today the most beautiful city of Palestine? So it is described by Dr. Melvin Grove Kyle, Archeological Editor of the Sunday School Times, Professor of Biblical Theology and Archeology at Xenia Theological Seminary and St. Louis, and author of "The Deciding Voice of the Monuments in Biblical Criticism." Moses and the Monuments" and other works. Nazareth was visited by him during an archeological tour of Palestine and other Bible lands last year. His description of his visit to the old home of the young Galilean carpenter it is planned to have appear in The Sunday School Times in a March issue, under the title of "In The Footsteps of Christ at Nazareth."

One of the most interesting places in Nazareth, Dr. Kyle says in this article is the old synagogue pointed out as the one in which Christ preached his first sermon at Nazareth. "It is today," says Dr. Kyle, "the only synagogue in the town, but it is not used as such for there are no Jews in Nazareth. If it had been always the only synagogue, then, of course, the identification would be absolute. But in the

days of Christ, Nazareth was not distinctly a great Jewish center but had at least a considerable Gentile population, and there is no reason to think it had but one synagogue.

"But there are some most interesting facts concerning this old synagogue. It can be traced back historically to about the fifth century A. D. It has not been excavated. Whether or not excavation might reveal anything worth while, only excavation can tell! Five hundred years down to the time when it first appears in history is a long time. Many synagogues might be built and perish or be destroyed in that time. The best that can be said for this as the site of our Lord's first sermon at Nazareth is that it is a very old synagogue; its floor is about six feet below the level of the street outside. It is also well situated with relation to the hill whereon the city was built; there would be not many steps to take the offending preacher in order to throw him over some of the many outcropping ledges of rock along this hillside. Under these limitations it is pleasant, and almost inevitable to think of this pulpit as that from which that historic sermon was preached."

A later article in The Sunday School Times from the pen of Dr. Kyle will consider "Archeological Remains in Samson's Old Haunts," one of these remains being a mysterious altar in the field of korah, concerning which Dr. Kyle writes:

"This altar in 'the field' is familiarly known to the peasants round about as 'Manoah's Altar'. The Bedouin boy who was my guide seemed perfectly familiar with the place. Who among archeologists, or other Bible students, discovered the altar, or first brought the well known tradition of the neighborhood to public attention, I am sorry to say, I am unable to find out. So far as I can ascertain, it has not been written up by anyone for the Biblical world—of students. Perhaps we may venture to claim that The Sunday School Times has the privilege of first bringing this monument to public notice."

In addition to these two articles and others in this series, Dr. Kyle will supply The Sunday School Times this fall or next Spring with a series of articles describing his experiences in China, where he is at the present time giving a course of eighty lectures at theological seminaries and other institutions on the general theme of "The Bible in the Light of Archeological Research."

### HELEN KELLER AND HER BIBLE

By A. Wesley Mell.

"The Bible is the Book of all books I love", said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible", she continued. But her Bible is not like yours for she reads not with her eyes, but with her sensitive finger tips by a system or raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fin-

gers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window and saw in her face "the light that never was on sea or land" I thought how true it is that "His Life is the light of men."

Issued by American Bible Society, New York City.

### BLESSED IN DOING

The saddest of all tragedies is a wasted life. Let us not only confess Christ, but let us use our God-given talents to the best of our abilities to the glory of God. He expects it of us, and we must not fall short of the duties he has required of us. Let us pray to God for power and grace to do more for him in the future than we have ever done before.

Let us then be up and doing With a heart for any fate Still achieving, still pursuing Learn to labor and to wait."

Let us work for the Master now while it is called today, for the night cometh when no man can work.

MRS. ELLA R. FERGUSON Learned, Miss.

"If I only knew what to do with baby!"

"Didn't you get a book of instructions with it mother?"

Fussy Old Lady: "I want two good seats for this afternoon, in the coolest part of the house."

Ticket Agent: "All right, madam, here are two in Z row."

"Well, Bill," asked a neighbor. "Hear the boss had a fever? How's his temperature today?"

The hired man scratched his head and decided not to commit himself.

"Tain't for me to say" he replied. "He died last night."—The American Legion Weekly.

### Headaches Vanish

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Thursday, March 30, 1922.

## Sunday School Department

### S. S. LESSON, APRIL 2.

Asa's Faith in the Lord God, the source of this power in the Reformation of the Kingdom of Judah.

The Scripture lesson 2, Ch. 14:1-12 introduction. We turn now in our studies from the fortunes and the fate of the kingdom of Israel, to the kingdom of Judah. The outstanding figure for the next forty-one years is Asa, the third king of the Southern kingdom. Asa was noted for his faith in God, his high moral character, and his loyal allegiance to all the commandments and statutes of God of the chosen people. He appears as an unexpected product in the light of his early environment. Neither his father nor his grandfather afforded him an example worthy of his imitation. A corrupt court and idolatrous grandmother and a set of idolatrous and fawning courtiers, were all unfavorable to the formation of high ideals, and lofty purposes. But the splendid achievements of his ancestors, David and Solomon in bringing the kingdom of Israel to such national greatness among the neighboring nations, must have awakened in him the lofty ambition and unwavering purpose to recover and restore the prestige and glory of his people. It is interesting and instructive to note the methods by which he sought to carry out this purpose in the beginning of his reign. There were two conditions favorable to the task he sought to accomplish. 1 Abijah, his father was dead and buried, of whom it is said "And he walked in all the sins of his father, which he done before him and his heart was not perfect with Jehovah, his God." (1 Kings, 15:3). The passing away of one whose life is given over to the forces of evil clears the way for better things. The removal of a wicked father is more frequently a blessing to the children than a calamity. No life can be purely negative nor neutral. It is a blessing or a curse.

2. Again "The land was quiet ten years" (Ver. 1) The constant state of warfare between Judah and Israel had come to an end. Tranquility and peace prevailed. The times were propitious. The resources of the kingdom could now be brought under tribute to national growth and development.

The young king sees the opportunity, and realizes the need. He enters upon the task with the full purpose of heart to improve the condition of his people and honor Jehovah. The whole area of man's duty is embraced in his duty to God and his fellow man, "And Asa did that which was good and right in the eyes of the Lord His God." (ver. 2)

God's plan for the uplift and development of mankind is through man's service to man. Good is not the result of a fortuitous concourse of circumstances, but comes of the surrender of personal lives to the service of others. We find our life in serving other lives, in doing good to others we

serve God. We may worship God in isolation but we can serve him only in serving others. Asa moved along the line of God's will. That was the law of his life; the laws and statutes of God and divine impulsion through the Spirit made up the code of his conduct. This and this alone made his conduct right. Not what is popular, not what is agreeable, not what is pleasant, what is the will of God is the measure of all right.

#### Clearing the Field.

Asa's policy was both destructive and constructive. "For he took away the Altars of the Strange Gods, and the high places and break down the images and cut down the groves. (ver. 3, 5). Judah had gone head long into idolatry. The whole land was infested with the idolatrous spirit of the surrounding nations. This deadly infection had entrenched itself in the heart life of the nation. The land was dotted over with altars from which ascended the foul stench of the most debasing licentiousness. The social, the civil, the political and the commercial interest of the people was rooted back in this corruptible and damnable cult. Its destruction was a necessity. The undertaking required faith in God, dauntless courage and an inflexible purpose. These Asa possessed in the highest degree. He struck with merciless vigor and cleared the land of the abominable thing. The necessity for this work of destruction is found in the very nature of God. He will not consort with sin. A nation or an individual must be out and out for God, or out and out against him. The worship of Jehovah can neverments and devices of idolatry are established, as long as the instru-lying around on every hand. Make the conditions favorable for living a life for God. Have no altar but God's

#### 2. Calls the People Back to God.

"And he commanded Judah to seek the Lord God of their fathers and to do the law and commandment (ver 5). Having destroyed the altars and high places, the instruments and incentives to idolatry he now turns to the people and bids them to seek the Lord. They had driven God out of their heart. They had lost the sense of his presence and faith in his power. The hearts that are closed against God must be thrown open that God may come in.

His will must become the law of their life. In reverent devotion their best self must be given to his service. We seek God with an open heart for his incoming. We do not seek him by keeping his commandments, but we keep his commands because we have found him. He does not come into our life because we have kept his commandments, but he abides in us because we keep his commandments. He comes in because our hearts are open for his entrance, he remains to bless and strengthen because we obey.

3. Asa now enters upon constructive work. When he had made the conditions favorable for the worship of the true God and had brought the

idolatrous people back into national fellowship with the God of his fathers he begins his constructive work "and he built fenced cities in Judah for the land had rest, and he had no war in those years because the Lord had given him rest. Therefore he said unto Judah let us build these cities and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God we have sought him and he hath given us rest on every side. So they built and prospered." (ver 6, 7). Asa was a statesman. He knew the conditions of national stability and prosperity. His instructive policy inspired in his people the spirit of patriotism and provided his commonwealth against the successful invasion of the neighboring, warlike nations. Wise the people who provide against the evil day in the time of peace and prosperity. It is too late to dam the branch when the freshet is on. It is the wise man who fortifies himself in the day of tranquility against the assaults of the evil forces which lie in wait to entice and destroy.

Asa not only built fortified cities as a defense against the attacks of the enemy, but he organized and trained an army to resist an invading foe "And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows two hundred and four score thousand; all these were mighty men of valor" (ver. 8) It is not enough to have a strong hold where we may hide ourselves in safety beyond the reach of the deadly shaft of the enemy, but righteousness and truth are aggressive and place us in the front of the conflict, to overcome and destroy the cohorts of sin. With the defensive armor, goes the sword of the Spirit, two-edged, sharp, piercing, effective, the Word of God, moral and religious valour panoplied in the armor of truth, love, faith, righteousness, (right living) and obedience to the Lord's will is invulnerable to all the fiery darts of wickedness.

Asa must have seen the war cloud gathering its resources in the South during the ten years of rest and preparation. "And there came out against them Zera, the Ethiopian with a host of a thousand and three hundred chariots; and came to Mareshak" (ver. 9) This Egyptian king with a million black warriors did not deter Asa with his five hundred and fifty thousand men. He did not cow and seek terms of peace; nor did he trust the fortune of the battle to his military prowess and valour of his army, but to the God of Israel. Then Asa went out against him and they set the battle in array in the valley of Zephtha at Mareshak. And Asa cried unto the Lord his God, and said "Lord it is nothing with thee to help whether with many or with them that have no power; help us O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord thou art our God; let not man prevail against thee" (ver. 11). This model prayer is unexcelled in

all literature. The faith of the suppliant, the brevity of his petition and the momentous issues at stake involving the honor of God and the destiny of his chosen people, are the outstanding characteristics of Asa's prayer. The king was so reliant upon God and so free from all selfish ambition, and so deeply convinced of the righteousness of the cause as to express the conviction, that if defeat came at the end, it would be God defeated, if victory, then God would be victorious. "Let not man prevail against thee." We could have been sure of the outcome of the battle even if the next verse had not been written, "And the Lord smote the Ethiopians before Asa and before Judah and the Ethiopians fled" (ver. 12). Prayer does not obviate the necessity of human effort. "The Lord smote the Ethiopians before Asa." It is not enough to pray for the conversion of the heathen. We must go to them with the Gospel of life; The Lord promised to be with us there. He will not be there if we stay here. He works through us. Works where we work. God's presence and power make his chosen few invincible and the victory certain.

R. A. Venable,

### TOOMUBA

Just about two months ago a number of the Baptist ladies of this place organized a W. M. S. with about one dozen members and since that time have made wonderful progress in many respects. We resolved to observe the week of prayer as outlined by the Denomination and on Sunday, extending a general invitation to one and all. The different subjects were assigned the brethren who responded with good speeches, also our beloved pastor, Rev. A. H. Miller, delivered a most excellent address on "Soul Winning" and it all together made a good foundation for a great service. The ladies continued daily through the week. In the meantime the children had been given a nickel each which multiplied to ten dollars for our mission fund and on the last day we served refreshments especially for their pleasure, thus ending a great service, as we see it, for the spiritual uplift of our people. Some remarked that they felt like they had attended a great revival.

Yours for service,

A FRIEND

### ANOTHER ORGANIZATION

Members of the Jr. B. Y. P. U. of Silver Springs Church, Pike County accompanied by their leader, Wilma Gunn, visited Silver Creek church, Sunday evening March 19th. After giving a demonstration program they perfected a Senior B. Y. P. U., Houston Walker being elected president. There is a large opportunity for development in the work in this church.

This is the first union Silver Springs Union has organized this year, but—it shall not be the last. They are struggling hard to reach the standard and hope to attain it soon.

Work harder for your banner next year, Brookhaven, Hickory or wherever you may be.

## "GIVING"

I thought of heading this short article "TITHING" but as we are not under the dispensation of the Gospel commanded to pay tithe, and as lots of our brethren do not tithe but are liberal givers, I thought it best to head it "GIVING"; although I am a tithe-payer, and have been for some time, and will continue, God being my helper.

We should not speak of giving boastfully, for really we do not GIVE but INVEST. "Lay up treasures in Heaven", and really we are not investing our own money when we give to the Lord's cause, because we are His stewards, and are only giving, investing or trading with the Lord's money, for we (all believers in Christ) are HIS, bought with a PRICE (the spotless Blood of the Lamb). We are HIS, and all that we possess is HIS, and if we withhold that which belongs to HIM, we are robbing HIM.

We are taught to give liberally, cheerfully, and with simplicity, and we are also taught to give until it HURTS—just to give when it is convenient and only to give when you have it abundantly to spare will not bring much reward. Just as He was watching at the temple and saw the poor widow cast into the treasury all her living, He is now watching us. So, if we want to give in a way to please our Lord, we must give liberally.

Some hold that paying tithe is not giving at all, and that we are not giving until we give over and above the tenth, but I think that is too much "hair-splitting." GIVING IS TITHING if we give a TENTH, and TITHING IS GIVING in a SYSTEMATIC WAY, and I consider that tithing is the best way to give with simplicity, for when we tithe we are simply giving one-tenth of what the Lord gives us, or rather the Lord is giving us nine-tenths of what comes into our possession for our own benefit.

We need not be afraid to tithe, for it is certain if we cannot live on nine-tenths of what comes into our possession, or our income, neither can we live on ten-tenths, for it is such a little difference.

## Why should we tithe?

I had not found any Scripture for it, I would never have begun it. We are not commanded to tithe, that's true. (That is the Gentile nations for we are not under the Levitical Law and have never been), but we are encouraged to do it in God's Word, and we also have the approval of it in our Lord and Savior.

Now let's look into the Scripture.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16). Notice the Apostle Paul says "ALL SCRIPTURE." That includes the Old Testament as well as the New. Notice also that part of it is profitable for "INSTRUCTION IN RIGHTEOUSNESS." and it is all inspired from the first verse of the first chapter of Genesis, to the last chapter of Revelation IS GIVEN BY INSPIRATION OF GOD. (We don't realize that as we should.)

Well let's turn to Genesis. What do we find? We find Abraham paying tithes to the first priest, Melchizedek long before the law. Why is Abraham so prominently mentioned? Because it was to him the promise was made and

it was through his family that the law was given, and also that the Savior was born, and furthermore it was thru him that all the nations of the earth were to receive a special blessing. That special blessing is Our Lord Jesus Christ, and we receive HIS RIGHTEOUSNESS just as Abraham did by FAITH.

Next we go to Leviticus. We find there that God has given to Abraham's people His righteous Law, and we find couched in that Righteous Law, TITHING, and remember the Law of Moses (which contains tithing) was given to Moses by God Himself.

Next we go to Matthew, and we find that our Lord and Savior teaches that "THIS YE OUGHT NOT TO LEAVE UNDONE."

Now back to Malachi, third chapter, eighth to eleventh verses inclusive, keeping in mind that all Scripture is "PROFITABLE." "Will a man rob God. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts. If I will not open you the windows of Heaven and pour you out a blessing that there will not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

Of course this was not written directly to us. Malachi was addressing the Jewish Nation at that time, but we notice the Apostle Paul says (in first Corinthians tenth chapter, ninth to eleventh verses inclusive), speaking of the same Nation of people, "Neither let us tempt Christ as some of them also tempted, and were destroyed by serpents; neither murmur ye as some of them murmured and were destroyed of the destroyer. Now all these things happened unto them for EXAMPLES and they were written for our ADMONITION upon whom the end of the world is come." (1st. Cor. 10:9-11).

If withholding the tenth in Malachi's day was robbing God, withholding the tenth in our day (upon whom the end of the world has come) is also robbing God.

But you may say that tithing was under the Jewish Law. Then remember it was four hundred and thirty years older than the Jewish Law, because Abraham paid tithes long before the Levitical Law was ever written. Then if Abraham paid tithes before the law was written, why should we not pay tithes since the law has been fulfilled. Christ did not destroy the Law, but fulfilled it. Tithing was carried on before the law, and is still being carried on now, as the only system that God ever laid down, through which man should give. That much belongs to God, and to keep it back is robbing Him. You would not think of taking what belongs to your fellowman, and using it for your own selfish gain; yet you will rob God, and never stop to give it a serious thought.

No wonder the boll weevils are devouring our cotton; no wonder the San Jose scale is destroying our fruit trees, no wonder we cannot count on a crop when we plant the seed, for we are

But what does he say? "PROVE ME, bring in your tithes". He has promised to open you the windows of Heaven and pour out his blessings upon you. God never breaks a promise. Ask any tithpayer if God has ever broken His promise to him.

Well, you might ask, how do we know that we should pay the tithe now? (under the dispensation of the Gospel). Thank God! We are not left to wonder; we are not left to guess; we are not left to doubt, for we have the words of Our Lord while He was on earth in flesh that we should do it. But "Woe unto you Pharisees! for ye tithe, mint and rue and all manner of herbs and pass over judgment, and the love of God. THESE OUGHT YE TO HAVE DONE AND NOT TO LEAVE THE OTHER UNDONE." (Luke 11:42).

And now we should not pass over the reading of our Savior's words without catching the true meaning. Those Pharisees were looking to their own good works, tithing for instance, as the acid test of their relationship with God. He disabuses their minds of that by calling their attention to the fact that while they ought to tithe, yet they ought to know the most important thing.

The first thing is JUDGMENT, which means condemnation under the Law; second THE LOVE OF GOD, which means that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Now he wanted them to see, and He wants us to see that the acid test of our relationship with God (as sons) is in the truth we believe, hold to and love, and that tithing is for the very purpose of spreading that truth. "And ye shall know the truth, and the truth shall make ye free."

Why should we give or pay tithe, and to whom and for what purpose? We should pay the tithe because God endorses it, and we should also pay tithe for the purpose of spreading the Gospel. It pleased God through the foolishness of preaching to save them that believe, and the preaching of the Gospel was left in the hands of men guided by the Holy Spirit, when Our Lord ascended to the Father, and he commands us, "Go ye into the world and preach the Gospel to every creature".

We should feel so grateful that it is our happy privilege to live in this age of the dispensation of the Gospel and then we should feel so much the more grateful that so precious a privilege and duty was entrusted to us.

We are taught that when a man is preaching the Gospel, he should live of the Gospel; that the laborer is worthy of his reward; that we should not muzzle the ox that treadeth out the corn, or in other words that we should give them plenty of money to supply their temporal needs, so that they may devote all their time to the study of God's Word, and the preaching of the Gospel. And we, all laymen, will be held accountable if we let the Gospel suffer or hinder it by withholding from them our tithes which God says belongs to HIM.

Some hesitate and are afraid to give for fear that some of their money might fall into the hands of unreliable people, and would not be disposed of for the Lord's cause. Thank God! Nothing

was left for an excuse. Our Lord and Savior knew that some people would have such conscientious scruples, so he set an example for us that should thoroughly satisfy our minds about that, when He allowed Judas to be Treasurer and carry the bag, knowing that he was a thief. We should not be any more conscientious than our Savior, but TRUST THE LORD.

A few illustrations to show what I mean by the tenth.

The Farmer: one-tenth of everything you raise on your farm less one-tenth the price paid for working tools, hired labor and taxes.

The Merchant: One tenth of all profits received from the sale of goods less one tenth the expense of hired help, rents, insurance etc.

The Salaried Man: One tenth of all your salary. In other words you do not count the living expenses of yourself and family—the nine tenths will supply that.

J. E. HEATH.

## THE CREED OF AN EMINENT SCIENTIST

Dr. Howard A. Kelly, professor in the Johns Hopkins University, holds a position almost unique in his profession. With academic, professional and honorary degrees from the leading universities of America and Europe, he ranks as a scholar of the first class. Many learned societies in England and Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him into their membership. In his own department he would perhaps be classed as the most eminent surgeon in America or Europe. He is a devout Christian and is active in all kinds of Christian philanthropic and social work in the city of Baltimore. Some time ago he published the following statement which is of great pertinence at the present time. Let it be remembered that he speaks as an eminent scientist.

DR. KELLY'S OWN STATEMENT

I have within the past twenty years of my life come out of uncertainty and doubt into a faith which is an absolutely dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers, and heard them discuss the profoundest questions; have myself engaged in scientific work and so know the value of such opinions.

I was once profoundly disturbed in the traditional faith in which I was brought up, by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years trying as some of my higher critical friends are trying to-day, to continue to use the Bible as the Word of God, and at the same time hold it to be of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation for a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet I myself was shivering out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short but not perhaps the

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best method I took a concordance and looked out "Word", when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion as I would use a text-book in any science, testing it by submitting it to conditions. I found that Christ himself invites men (St. John 7:17) to do this.

## WHAT I NOW BELIEVE

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are, by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding his blood upon the cross paid the infinite penalty of the guilt of the whole world.

I believe he who thus receives Jesus Christ as his Saviour is born again spiritually, as definitely as in his first birth, and so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the head, and will live with him forever. I believe no man can save himself by good works, or what is known as a "normal life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan of the world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world can do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent revelation from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. I believe in it because it reveals a religion adapted to all classes and all races, and it is intellectual suicide, knowing it, not to believe it.

## WHAT IT MEANS TO ME

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for the love of father and mother. It takes away the fear of death, and creates a bond with those gone before. I can put God's assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reason of men, as folly opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and I can trust him, though I should have to stand alone before the world in declaring him to be true.

## MINUTE MEN

The American Minute Men are in no sense of the word a narrow, intolerant, or proscriptive organization. The movement stands for

broad separation of Church and State by prohibiting sectarian appropriations; that and nothing else. The Minute Men are in existence because experience has clearly shown that it is necessary to have an organized movement to secure the passage of the proposed amendment to prohibit sectarian appropriations, just as it was necessary to have an organized movement to secure the passage of the prohibition amendment.

The plan of organization of the Minute Men is extremely simple, the idea being to have cards signed by all citizens, male or female, who believe in the great American principle of complete separation of church and State and who are willing to vote to maintain it. It is entirely optional with each signer of a card whether he or she takes any part in the movement beyond voting in support of its principles. The necessary expenses of the movement will be met by voluntary contributions, there being no dues or assessments of any kind. No officer of the movement will receive any salary or remuneration for his services.

Rev. J. B. Gimbrell, (deceased), Rev. E. Y. Mullins, Rev. George W. Truett, Rev. George W. McDaniel, Rev. L. R. Scarborough, Rev. J. F. Love, Rev. Arthur J. Barton, Rev. W. F. Powell, Rev. T. W. O'Kelly, Rev. J. B. Weatherspoon, Rev. C. W. Daniel, Rev. Henry A. Porter, Rev. T. B. Ray, Rev. T. C. Skinner, Rev. L. L. Henson, Rev. P. I. Lipsey, Rev. W. F. Yarborough, Rev. J. A. Taylor, Rev. R. A. Kimbrough, Rev. W. L. Howse, Rev. J. W. Lee, Rev. H. L. Martin, College Presidents S. P. Brooks, J. C. Hardy, J. H. Foster, George F. Dasher, W. T. Lowrey, John W. Conger, M. B. Adams, Paul V. Bomar, T. A. J. Beasley, E. W. Sikes, H. A. Smoot, J. D. Sandifer, George J. Burnett, William L. Poole, A. W. Van Hoose, Lee Davis Lodge, C. Cottingham, Rufus W. Weaver, and Charles E. Brewer and many other prominent Southern Baptists have united with the Minute Men and have signed a circular letter to Congress urging the passage of the amendment.

This letter has also been signed by five Episcopal Bishops, by twenty bishops of the Episcopal Church, by ten Bishops of the Methodist Episcopal Church, South, by more than fifty College Presidents, and by leading clergymen of every Protestant church, all of the signers being members of the Minute Men.

The present membership of the Minute Men is over 3,000,000, a membership that it is hoped to double in the next six months. All readers of the "Baptist Record" are earnestly requested to sign Minute Men cards and to secure as many additional signers in their respective sections as they conveniently can. Kindly write to Chairman Batcheller, informing him how many cards you wish, and they will be promptly forwarded, together with copies of the proposed constitutional amendment and any other information that may be desired.

The American Minute Men have had introduced in Congress their constitutional amendment to prohibit

sectarian appropriations. This amendment, if added to the National Constitution, would forever prevent appropriations of public money for parochial schools and other sectarian institutions, and would terminate all controversy concerning the matter.

At the present time appropriations are made in a number of states for institutions under sectarian control, chiefly of one religious faith. The Federation of Church Societies of the same religious body has repeatedly adopted resolutions demanding appropriations of public money for its parochial schools, which of course means that attempts will be made to secure such grants whenever and wherever there is an opportunity of success. The imperative need of the proposed amendment, both to stop such appropriations are now being made and to prevent future grants is therefore clearly apparent.

The success of the amendment depends entirely on the pressure brought to bear on Congress in its behalf. At least 80 per cent of American citizens are opposed to sectarian appropriations. Less than 20 per cent favor them. But the latter element is active and aggressive, and hence is feared by politicians and exerts a political influence out of all proportion to its numerical strength. To offset this influence Congress must be convinced that the great majority which is opposed to sectarian grants is as deeply interested in the matter as is the small minority that favors them.

The Minutemen for this reason are very anxious to flood Congress with resolutions endorsing the amendment. Resolutions may be adopted by any organization, religious or secular, which numbers voters, male or female among its members.

Every reader of the "Baptist Record" is urged to aid the amendment by having resolutions adopted by his church, its different adult societies and as many other organizations as possible in his city or town. Resolutions should be mailed to Frank J. Batcheller, Chairman National Committee American Minute Men, 105 Sumner St. Newton Centre, Massachusetts who will have them presented to Congress at the proper time. Resolutions have already been unanimously adopted by the Southern Baptist Convention, the Northern Baptist Convention, the Baptist General Convention of Texas, the General Association of Kentucky Baptists, the Missouri Baptist General Association, and by thousands of other churches and organizations.

The following is the form of resolution that is being generally used.

To the Senate and House of Representatives of the United States of America, in Congress assembled:

Be it Resolved, that we, (here insert name or church or organization) hereby endorse the proposed constitutional amendment to prohibit sectarian appropriations, House J. Res. 159, and urge its immediate passage.

----- Presiding Of.

----- Secretary 600 Lexington Ave. New York City

## A WORD OF APPRECIATION

To our many friends.

We want to express to you our deep appreciation for your kindness and expressed sympathy in the deep sorrow that we were called upon to bear, the going home of our dear little darling babe.

Every one of you seemed to be anxious to get under the great load with us, with your words of comfort and the many beautiful flowers, all helped to make our burden lighter. Flowers never meant so much to us before.

To the doctors and nurses, we thank you for your tender care and faithful service, you did what you could and it was God's will that she should go and not the fault of any one. She was sweet and pure and the Saviour wanted her to be with Him. We bow in humble submission to His will.

S. S. Perry & family

"Can I get some fresh eggs at your house today?" asked a neighbor of small Harry.

"No, madam," replied the little fellow. "All our hens have gone dry."—Boston Transcript.

## Gifts For Easter

## DREAMS AND VOICES

Compiled by Grace Hyde Trine. Spring has always been children's time. The gusty winds seem made to blow out their curls, and their stiff gingham dresses. And here comes a sunshiny blue book to give to the mothers of these fliers of kites and players of jacks. The poems come from the works of such poets as Robert W. Service, Henry Van Dyke, Angela Morgan, Percy MacKaye. Boxed \$1.75.

## THE POETRY BIRTHDAY BOOK A CAVICLE OF THE YEAR

Compiled by Elvira J. Slack. Every child is born under some guardian star. Every month, therefore, has been given some particular "magic" and you are to look carefully on the flyleaf of your birthday month in order to find out what is your good-luck penny, your spiritual heraldry. How could November have the same good-luck as June?"

## THE GIRLS' YEAR BOOK

This book is to be used every day in the year. The prayers, Bible readings and thoughtful questions make us realize that Christianity must be above all things applied to the practical details of every day life. 75 cents

## THE HALL WITH DOORS

By Louise S. Hasbrouck. A Vocational Story. Which door to life? College? Business? Social Work? Home? A group of normal, fun-loving girls from the V. V. Club to find out. Did they open the right doors out of the Hall of Girlhood on the Way of Achievement? This is a book for which Mothers and teachers have long been seeking to put into the hands of their girls. \$1.50.

## THE WOMAN'S PRESS

## Reflect on These Facts!

- FACT 1. The Foreign Mission Board was instructed by the Southern Baptist Convention greatly to enlarge its work. It has acted on this instruction and not without it.
- FACT 2. The larger program is a glorious success.
- FACT 3. Notwithstanding the larger program and the extraordinary world conditions, the Foreign Mission Board has kept out of debt.
- FACT 4. In order to keep out of debt, it has been necessary for the Board to conduct this great enterprise with an exceptionally small office force, practice the severest administrative economy, cut the estimates of the missionaries in amounts which total this year \$1,205,394.00, and leave many of the missionaries discouraged and dissatisfied because the Board did not give what they needed and what they expected.
- FACT 5. God has given us for the fields a young army of consecrated men and women who cannot do their work without houses to live in and equipment for service. There are fifty more who want to go to the fields, but the Board cannot afford to send them with its present receipts, and they cannot afford to go unless the Board can supply them with homes and implements of service.
- FACT 6. The 75 Million Campaign was expected to yield 4 Million Dollars a year to Foreign Missions.
- FACT 7. Last year this Board received \$2,399,392.43 which was \$1,600,607.57 short of the 4 Millions.
- FACT 8. To date the Board has received 68 8-10 per cent of the amount received for the same period last year.
- FACT 9. This creates a crisis. Unless Campaign pledges are paid and the Foreign Mission Board receives its share of them, it will, in spite of all economies and cutting of estimates from the fields, be forced into a great debt and great disaster for the work, and this just at the time when God is giving Southern Baptists their greatest opportunity. when their work is most prosperous, and when the things for which they stand and the work which they love will suffer most if their foreign mission program is allowed to fail.

## Think on These Things!

*Pray for the heroic courage to do your duty at whatever sacrifice.*